A
Booke of Chriſtian exercíſe, appertaining to RESOLVTION, *that is ſhewing how that we ſhould reſolve our ſelves to become* Chriſtians in deed:
by R. P.
Peruſed, and accompanied now with a Treatiſe tending *to Pacification:*
by Edm. BVNNY.

Heb. 13, 8.
Ieſus Chriſt yeſterday, and to day, and the ſame for ever.

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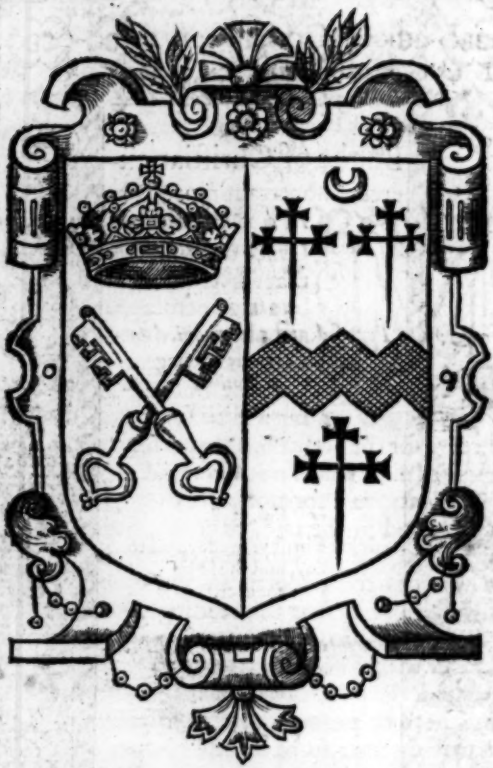

Hoc insigne priùs proavis, musísque decorum,
Postremò Petri concelebravit honos.

TO THE MOST REverend Father in God, his very good Lord and Patron, EDWIN, by the *providence of God Archbiſhop* of York, Primate of Eng*land, and Metropo*litan, &c.

MAY it pleaſe your Grace to underſtand, that wheras at the firſt by a frind of mine, and after by mine own experience, I perceived, that the booke inſuing was willingly read by divers, for the perſuaſion that it hath to godlines of life, which notwithſtanding in manie points was corruptly ſet down: I thought good in the end, to get the ſame publiſhed againe in ſome better manner than now it is come foorth among them; that ſo the good, that the reading therof might otherwiſe do, might carrie no hurt or danger withal, ſo far as by me might be prævented. For this cauſe I have taken the pains, both to purge it of certain points that carried either ſome manifeſt error, or elſe ſome other inconvenience with them: and to join another ſhort Treatiſe withal, to exhort thoſe that are not yet perſuaded, to join with us likewiſe in the truth of Religi-

on. For ſo to accept of our adverſaries labors ſo much as is good, may I truſt bring to paſſe with ſome few of them, that themſelves wil better perceive, that wherin they ſhal do wel, they may looke to be as readily incouraged by us, as, when they do il, to be admoniſhed, or reprehended either, as the caſe doth require: and others likewiſe of their welwillers (yet notwithſtanding in this varie from them, that they ſtand more indifferent in the cauſe of religion, and mean not otherwiſe to perſiſt in their opinions, but ſo far as they think they have reaſon for them) may ſo be the rather induced to aſſure themſelves (as the truth indeed is) that wherin they have ſufficient warrant for the points that they ſtand on, they are not in any wiſe miſliked by us, but onlie for thoſe, wherin they have no ſufficient groundwork to bear them out. I was alſo very glad, both that ſome of them had taken pains in that kind of labor: and that others of their profeſſion were ſomtimes occupied in reading of ſuch. For wheras by their bookes that are of the Controverſies, the readers of them that are before ſmitted with that kind of infeſtion, are oft times therby the more intangled in their errors, and more kindled likewiſe with inordinate heat, againſt al thoſe that more ſincerely hold the Chriſtian faith: by this kind of labor it may fal out, that comming therby

therby to the fear of God, though but after a corrupter maner, yet therin may they poſſibly finde a readie way, firſt to draw them ſomwhat on, to a better adviſement of their wais; and then after that, to eſpie their wonted errors likewiſe, and to join with us in the truth of religion. In which courſe the better to help them, I have added this other Treatiſe withal; ſo to bring before their eies, how the caſe for that matter doth ſtand betwixt us, and how little cauſe there is for them ſo much to be afraid of our profeſſion, as ſome have born them in hand that they ought: truſting withal, that as they do already agree with us in many points of great importance; ſo they can be content to condeſcend unto us in the reſt likewiſe, if it may appeer unto them, that in ſo doing they ſhal do none otherwiſe, than as of conſcience, and dutie they ought.

Both which bookes when I thought to have præſented unto your Grace, I was for a time ſtaied by this, for that I thought them not a præſent woorthie inough, in reſpect of my labors therin. But when I did more deeply conſider, that I might very wel hope of better acceptance, than the ſtrict woorthines of the thing ſhould deſerve, I was then fully reſolved to be ſo bold as to præſent your G. with them ſuch as they be: and, for whatſoever wanteth, either in them, or

me, to reſt in the good aſſurance that I have, that your G. wil notwithſtanding of your own inclination in good part take them. As alſo I take it, that I am by good reaſon induced ſo to do, both for that the dignitie of your place in the church of God among us, and mine own ſpecial dutie beſides, doth of right require it, and much more than it, if mine abilitie might accordingly ſerve: and the nature of the matter in one principal point is ſuch, as that by a certain kind of neceſſitie it leadeth me therunto. For wheras it may be the perſuaſion of ſome, that no ſuch work as is at the firſt ſo corrupt in it ſelfe, ſhould be brought foorth to light by any of us, though never ſo warily we purged it before (wherin notwithſtanding there be many good reaſons to ground upon, for thoſe that are otherwiſe minded:) hence is it, that your Graces cenſure, eſpecially heer in theſe parts, is of me and others of the ſame juriſdiction, eſpecially to be regarded, for the place that God hath given you among us. In which kind of labor, as *Caſtalion* firſt, then alſo Maiſter *Rogers* have done very wel, in that little booke of *Kempicius*, that is called The Imitation of Chriſt, leaving out the corruption of it, and taking onlie that which was ſound: ſo hath *John Baptiſt Eikler* been very bold in wreſting that which another had written ſo wel, of the power of the magi-

magiſtrate over his ſubjects, and the dutie of ſubjects to him again, altogither to the eſtabliſhing of the Popes ſupremacie, and to animate their own confœderates againſt their godlie and lawful princes; changing nothing elſe (to ſpeak of) but thoſe very titles, and otherwiſe uſing the others matter, method, and ſtile. Nevertheles, as the former of theſe examples ſhew us, how ſuch things may rightly be uſed: ſo the other likewiſe may admoniſh thoſe that would miſlike to have their overſights ſo holpen, that they had need as much to go about to excuſe their own fellows, as to impugn any others therfore, that uſe their freedom more moderately. As for my ſelfe, having uſed my libertie ſo eaſily as I have done, altering no more than need required, and doing the ſame in quiet maner, without any greeſe againſt the Author whoſoever it were; or diſgrace to his doings (ſo much as might be, not betraieng the truth:) I am the leſſe careful (under the protection of your Graces cenſure) either of the cenſure, or aſſalts of others, that are more led by affection than reaſon. To be ſhort, wheras the former of theſe two bookes calleth men from the love of the world; and the latter likewiſe, doth cal men from their woonted errors unto the truth: in both theſe reſpects, I thought your G. would ſo much the rather

accept of them. For having had ſo long experience of the world as you have, very likelihood teacheth, that needs you muſt grow more and more from the love therof: and it is ſufficiently known unto al, that having found this mercie your ſelfe, to be delivered from the former ignorance, & to be brought to the knowledge of the truth, you have in like ſort (in this long courſe that God hath given you) much called on others to do the like. Theſe bookes therfore that treat of the ſame, I thought ſhould be the rather welcome. And I beſeech almightie God, the fountain and giver of al good things, to give you grace ſo to conſider of the one, and to go on forward in the other, as that more and more departing from the love of the world, and more and more performing the work of the miniſterie, you bring the former at length to nothing, and make the other a polliſhed work for the day of the Lord.

Your Graces moſt humble in the Lord,

EDM. BVNNY.

The Præface to the *Reader.*

CONcerning the former of theſe two Bookes (gentle Reader) I have to admoniſh thee of certain things therunto belonging: and firſt as touching the Author of it; then as touching the booke it ſelfe. Who it is that was the Author of it, I do not know, for that the Author hath not put to his name, but only two letters in the end of his præface: which two letters I have ſet down under the title of the booke it ſelfe. But whoſoever it is, that was the Author of it, himſelfe doth ſet down, both the occaſion wherupon he wrote it; and what was his intent, and purpoſe therin. The occaſion of it was, that one *Gaſper Loart* Doctor of Divinitie, and a Ieſuit frier, had before written a booke of much like argument in the Italian toong: which a countrie-man of ours at Paris in France had about four yeers ſince tranſlated into Engliſh; and had done (as he thought) much good therby. Wherupon the Author heerof minding to have imprinted that again, and to have inriched it, both with matter, and method: he found the courſe that he determined, to have this iſſu in the end, that he thought not good to imprint again that booke of Doctor *Loarts*, but rather to make another of his own, and to gather in therunto, whatſoever is in that booke, or others ſuch like, to this effect. Which courſe when he had taken, he thought good

Of the Author.

By what occaſion he wrote.

good to follow this order therin: firſt to ſhew, how to reſolve our ſelves to ſerve God indeed; then, how to begin to do it; and laſtly, how to continu unto the end. And ſo ſetting in hand with the work, and having finiſhed the firſt part, that hath he ſent over in the mean ſeaſon, until he ſhal be able to finiſh the reſt. His intent and purpoſe was, as himſelfe doth witnes, that his countrie-men might have ſome one ſufficient direction for matters of life, among ſo many bookes of controverſies: for that thoſe (though otherwiſe he account them needful) do help but little, he ſaith, oft times to good life; but rather fil the heads of men with a ſpirit of contradiction & contention, that for the moſt part hindereth devotion. Inſomuch that he much miſliketh, that men commonly ſpend ſo much of their time ſo unprofitably, talking of faith, but not ſeeking to build theron as they ought to do, and ſo do but wearie themſelves in vain: making much ado, but getting but little profit therby; much diſquieting our ſelves and others, and yet obtaining but ſmal reward. Which complaint of his is juſt indeed, as the matter is handled by many. And ſo having proteſted his good meaning therin, deſireth al, though they diſſent from him in religion: yet, laieng aſide hatred, malice, and wrathful contention, to join togither in amendement of life, and in praieng one for another. Which we might have heard in his own words, but that he interlaceth other things withal, that I dare not in conſcience and dutie to God commend unto thee. Concerning the booke it ſelfe it ſeemeth to be moſt of al gathered out of certain of the Schoole-men (as they are termed) that living in the corrupter time of the church, did moſt of al by that occaſion treat of reformation of life; when as others were rather occupied about the controverſies, that were moſt in queſtion among them. And although my ſelfe have beſtowed no great time in them: yet by the little that I have beſtowed, I ſee it to reſemble them

His intent and purpoſe.

Of the booke it ſelfe.

them ſo much (eſpecially for the invention of it) that as we finde ſomtimes a readie help in the face of the childe, to geſſe at the father; ſo in this likewiſe, me think that we have in the booke it ſelfe, that which may lead us to this conjecture. But my meaning at this time is no more but this, firſt to ſhew thee what it was as it is ſet foorth by the Author himſelfe: and then what is done therunto by me, that ſo I might get it publiſhed to al. As it is ſet foorth by the Author himſelfe, if we conſider the ſubſtance of it, ſurely it was wel woorth the labor (a few points only excepted) and much of it, of good perſuaſion to godlines of life. But if we conſider the form, or maner of it, therin maieſt thou finde, that it was needful for me, before hand to admoniſh thee of theſe few things. Firſt, that throughout the whole booke the Author hath uſed, in thoſe ſcriptures that he alledgeth, the vulgar tranſlation that was before in common uſe with them: and ſome ſpecial words præciſely, ſuch as before they have taken upon them to obſerve, and therin ſtil to diſcent from us. The vulgar tranſlation is known wel inough: ſo that I need to ſay nothing of it. Thoſe ſpecial words that præciſely he uſeth, are, Our Lord, when it is more agreeable to the text to ſay, The Lord: iuſtice, for righteouſnes: pœnance, for repentance: merit, for good works, or the ſervice of God: and a few others. Then alſo in divers parts of the booke there were mingled in withal, certain opinions and doctrines of their own profeſſion, moſt of them ſuch as are manifeſt corruptions, and ſome of them no more but over-venturous: and certain places alledged out of others, little appertaining to the matter, or elſe more coldly handling the matters propounded, than that wel they could match with the reſidu that are in the Treatiſe to that purpoſe alledged. In this maner came it into my hands: and ſo it is yet extant among them. Now concerning my doings therin, firſt for the ſubſtance of it, bicauſe

In what maner it came foorth at the firſt.

What is don to it ſince. Firſt in the ſubſtance which is approved.

bicauſe it is, much of it, good, I have ſo far not only conceived liking of it my ſelfe: but alſo have done my beſt indevor, thus to publiſh it unto al; that ſo many as wil, may take to themſelves the benefit of it. In which kind of argument though many others in theſe our dais have done very commendably likewiſe? Yet I do ſpecially commend this unto thee, the rather for that it proceedeth from thoſe, that otherwiſe are for divers points, the greateſt adverſaries that we have in the cauſe of religion. And wheras inordinate contention is not only unſeemly for the church of God, but alſo hurtful to the cauſe of religion, a ſpecial point of wiſdome it is, when God hath beſtowed any good gift on any of us al, that others ſhould ſo æſteem therof, as that they make the ſame a mean to moderate the bitternes of their affections towards al thoſe, that gladly would live peaceably with al, ſo much as they might: as alſo on the other ſide it is very cleer, that thoſe that wil not (ſo far as the cauſe of religion it ſelfe doth permit them) may have juſt occaſion to be aſhamed; and therby to finde out, what kind of ſpirit it is that doth lead them. So the ſubſtance of the booke is ſuch, as that a minde that is wel diſpoſed, may with one, and the ſelfeſame labor, gather out of it, both leſſons of godlines unto it ſelfe: and that which may ſomwhat occaſion ſome better agreement among certain of us; with ſuch of them I mean, as ſtand more indifferent, and are content to diſſent no further from us, than of conſcience they think that they ought. The former of which wil yeeld us this fruit, that we ſhal addreſſe our ſelves to do, in ſom good meaſure, our ſervice to God: the other, that we ſhal do it with a quieter conſcience, our ſelves deſirous to be at peace withal, ſo far as conveniently may be obteined. On the other ſide likewiſe, bicauſe I found the maner and form ſo far foorth out of order as I have declared, therfore did I indevor my ſelfe to help it a little as need

Then in the form or maner of it, which is amended.

need required. But as touching the tranſlation that they uſe; I have altogither let them alone therwith: partly to condeſcend ſo far unto them, as to ſuffer themſelves in ſuch caſe to uſe what tranſlation they wil, and with good wil to hear them therin; and partly for that divers points of the matter were ſo grounded therupon, that the tranſlation might not be amended, unleſſe the matter were altered likewiſe. So far foorth therfore as there was no manifeſt error taken in withal, I have left it wholy unto them: though otherwiſe it might oft times be amended. For which cauſe alſo I did the rather omit to meddle with the quotations to alledge the verſe of the chapter withal, bicauſe that in diſtinguiſhing of the verſes, we diſagree ſomtimes; and forbearing to obtrude ours to them, unleſſe I thought they would take it in good part; have forborn likewiſe to uſe theirs, for that we finde it not ſo agreeable to the truth it ſelfe. As for thoſe ſpecial words of theirs, that the Author ſo præciſely uſeth, I have uſed my libertie therin: ſomtimes letting them ſtand as they are; and ſomtimes altering them, when they were abuſed, or otherwiſe the caſe did ſo require. Thoſe other points of their proper opinions, wherin we diſſent from them, and they (no dowt) from the truth it ſelfe, I have clean left out; and ſome of thoſe venturous points beſides: togither with certain of thoſe places likewiſe, which he hath alledged out of others, that did not ſo much appertain to the matter that he had in hand; or not ſo effectually touched the ſame, as himſelfe otherwiſe hath done. The former of which I therfore left out, for that neither my ſelfe could allow to leave any ſuch as (to my knowledge) might be any hurt; or elſe but occaſion of ſtumbling to others: neither could I ſo have gotten it foorth to the uſe of al, carrieng ſtil ſuch corruption with it. And this have I done ſo much the rather, for that moſt of thoſe things ſeem rather to be

added

added by ſome that had the peruſing of the booke, before it might be allowed among them to come to the print, than by the proper Author therof: they do ſo little oft times agree with the argument that there he hath in hand, nor with the maner of handling of it. As for example, in the firſt part of the booke and third chapter, ſetting down the end of mans life, which he ſaith is the ſervice of God, eight or nine times in that chapter is joined withal the gaining of heaven: which notwithſtanding is not agreeable to the maner of the Authors handling of that point, as it may appeer in the whole diſcourſe there, and namely by his place of Zacharie in the beginning of the third, and by his diviſion in the beginning of the fourth chapter, where notwithſtanding the gaining of heaven is very odly put in again. The other ſort likewiſe I thought good to leave foorth, for that being impertinent, they might diſcredit ſome part of the reſt, or elſe but weaker than the reſt, might ſo let down the affections again which were ſtirred up before by the other. And truly the ſpirit in theſe dais doth proceed a great deal more effectually, both in doctrine and exhortation, than it did in the dais of divers of thoſe that were heer alledged. Wherin, if there ſhal be any that ſhal think, either on the one ſide, that I have put out too much, or on the other, that I have put out too little, neither am I deſirous to overrule their judgements, nor very careful to maintain mine own, if any ſhal come with better matter: contenting my ſelfe only with this, that I have done what ſeemed to me to be moſt expedient to the glorie of God, and to the benefit of his people heer. And ſo without any further defence of my doings therin, now (gentle Reader) I ſend thee over to the booke it ſelfe: where if thou ſhalt beſtow a little pains (though it be no more, but once with adviſement to read it over) I dowt not, but that thou wilt confeſſe thy labor to be wel beſtowed. Which

when

when thou ſhalt finde, then deſcending to the Author of it, ſeeing himſelfe deſireth to be holpen by thy praiers, thou ſhalt do wel, both to thank God for him for this which is done, and to ſolicite him with thy praiers, on behalfe of him and the reſt, that it would pleaſe him to give them a further knowledge of the truth in Chriſt, ſo far as his wiſdome hath thought expedient, to the ſetting foorth of his own glorie, and to the ſalvation of thoſe that are his. And God give us al (ſo many as do appertain to his kingdome) his grace in that meaſure, that both we may agree togither in the truth of religion, and altogither imploy our ſelves in his ſervice heer, in peace and quietnes one with another. And ſo I bid thee hartily farewel. At Bolton-Percy, in the ancientie or liberties of York, the 9. of Iulie. 1584.

Thy hartie wel-willer in Chriſt,

EDMVND BVNNY.

The booke of Christian exercise, appertaining to Resolution.

The first part.

The contents of the first part of this booke, touching the helps of resolution to serve God.

1

The first Chapter.

Of the end and parts of this booke: with a necessarie advertisement to the Reader.

How necessarie a thing it is, for a man to resolve, to leave vanities, and to serve God.

What argument the devil useth to draw men from this resolution.

How wilful ignorance doth increase, and not excuse sin.

What mind a man should have that would read this Treatise.

2

The second Chapter.

How necessarie it is to enter into earnest consideration and meditation of our estate; wherin is declared:

That inconsideration heerin is a great enimie to resolution.

What inconveniences grow therby.

The nature, and commoditie of consideration.

Of the exact maner of meditating the particulars of religion in the fathers of old: and the fashion of beleeving in grosse at this day.

The

The third Chapter. 3

Of the end (in general) why man was created, and placed in this world; wherein is handled:

How, du conſideration of this end helpeth a man to iudge of himſelfe.

What mind a man ſhould have to creatures.

The lamentable condition of the world by want of this du conſideration.

And the miſcheefe therof at the laſt day.

The fourth Chapter. 4

Of the end of man more in particular: and of two ſpecial parts of the ſame, required at his hands in this life; wherein is diſcuſſed:

How exactly both theſe parts are to be exerciſed.

The deſcription of a Chriſtian life.

The lamentable condition of our negligence heerin.

The care and diligence of many of the fathers touching the ſame.

The remedies that they uſed, for the one part: & what monuments of pietie they left behind, touching the other.

The indifferent eſtates of good, and evil men: as wel preſently, and at the day of death; as in the life to come.

5 The fift Chapter.

Of the ſevere account that we muſt yeeld to God, wherin is declared:

A principal point of wiſdome in an accountant, for viewing of the ſtate of his account before hand.

The maieſtie of ceremonies, and circumſtances uſed by God at the firſt publication of his law in writing: and his ſevere puniſhment of offenders.

The ſharp ſpeeches of our ſavior againſt ſinners.

Why two iudgements are appointed after death.

The ſudden comming of them both.

The demands in our account, at the general iudgement.

The circumſtances of hor ion and dread before, at, and after the ſame.

What a treaſure a good conſcience wil then be.

The pittiful caſe of the damned.

How eaſily the dangers of thoſe matters may be prævented in du time.

6 The ſixt Chapter.

A conſideration of the nature of ſin, and of a ſinner: to ſhew the cauſe why God juſtly uſeth the rigor before mentioned: wherin is deſcribed:

Gods infinite hatred to ſinners.

The reaſons why God hateth them.

That they are enimies to God, & to themſelves.

How God puniſheth ſinners: as wel the penitent,

as

as the obſtinate: and of the bitter ſpeeches in ſcripture againſt ſinners.

Of the ſeven miſeries and loſſes which come by ſin.

The obſtinacie of ſinners in this age.

Two principal cauſes of ſin.

Of the danger to live in ſin.

How neceſſarie it is to fear.

The ſeventh Chapter. 7

Another conſideration for the further juſtifieng of Gods judgements, and declaration of our demerit, taken from the majeſtie of God and his benefits towards us; wherin is ſhewed:

A contemplation of the maieſtie of God: and of his benefits.

Of the ſeveral uſes of ſacraments.

Divers complaints againſt ſinners in the perſon of God.

Our intollerable contempt and ingratitude againſt ſo great a maieſtie and benefactor.

Of great cauſes we have to love God, beſide his benefits.

How he requireth nothing of us but gratitude.

That it reſteth in du reſolution to ſerve him.

An exhortation to this gratitude, with a ſhort praier for a penitent ſinner in this caſe.

8 The eight Chapter.

Of what opinion and feeling we ſhal be touching theſe matters, at the time of our death; wherin is expreſſed:

The induration of ſome harts, kept from reſolution by worldly reſpects.

Of the matters of terror, pain, and miſerie, that principally moleſt a man at his death.

A contemplation of the terrors, ſpeech, or cogitation of a ſinner at the hour of death.

Of divers apparitions and viſions to the iuſt and to the wicked, lieng a dieng.

How al theſe miſeries may be prævented.

9 The ninth Chapter.

Of the pains appointed for him after this life, and of two ſorts of them; wherin is declared:

How God uſeth the motive of threats to induce men to reſolution.

Of the everlaſting pain in hel, reſerved for the damned, and common to al that are there.

Of the two parts therof: that is, pain ſenſible, and pain of loſſe.

Vehement coniectures touching the ſeveritie of thoſe pains.

Of the ſeveral names of hel in divers toongs.

Of the particular pains for particular offenders, peculiar in qualitie & quantitie to the ſins of ech offender.

Of the woorm of conſcience.

The

The tenth Chapter. 1 0

Of the rewards, benefits, and commodities provided for Gods ſervants; wherin is declared:

How God is the beſt pay-maſter.
Of his infinite magnificence.
The nature, greatnes, and valu of his rewards.
A deſcription of paradiſe.
Of two parts of felicitie in heaven.
A contemplation of the commodities of the ſaid two felicities ioined togither.
The honor wherunto a Chriſtian man is born by baptiſm.
An admonition againſt ſecuritie in this life.

The contents of the ſecond part of *this booke: touching impedi-* ments of reſolution. The ſe-cond part.

The firſt Chapter. 1

Of the firſt impediment: which is the difficultie, that manie think to be in vertuous life; wherin is declared:

Nine ſpecial privileges and helps, wherwith the vertuous are aided above the wicked.
1 *The force of Gods grace for eaſing of vertuous life, againſt al temptations.*
2 *Of what force love is heerin. And how a man may know, whether he have love towards God, or no.*

3 *Of*

3 *Of a peculiar light of understanding pertaining to the iust.*

4 *Of internal consolation of mind.*

5 *Of the quiet of a good conscience in the iust.*

6 *Of hope in God which the vertuous have. And that the hope of the wicked, is indeed no hope, but meer presumption.*

7 *Of freedom of soul and bodie, which the vertuous have.*

8 *Of the peace of mind in the vertuous, towards God, their neighbor, and themselves.*

9 *Of the expectation of the reward, that the vertuous have.*

Of the comfort that holie men have, after their conversion: And how the best men have had greatest conflicts therin.

Of Saint Austens conversion, and four annotations thereupon.

The second Chapter.

Of the second impediment: which is tribulation; wherin are handled four special points:

1 *First, that it is an ordinarie means of salvation to suffer some tribulation.*

2 *Secondly, that there be thirteen special considerations of Gods purpose, in sending afflictions to his servants: which are laid down and declared in particular.*

3 *Thirdly, what special considerations of comfort a man may have in tribulation.*

The

The third Chapter.

3

Of the third impediment: which is love of the world; which is drawn to ſix points:

1 *Firſt, how, and in what ſenſe the world and commodities therof are vanities: and of three general points of worldly vanities.*

2 *Secondly, how worldly commodities are meer deceits.*

3 *Thirdly, how the ſame are pricking thorns.*

4 *Fourthly, how the ſame are miſerie & affliction.*

5 *Fiftly, how they ſtrangle a man.*

With a deſcription of the world.

6 *Sixtly, how a man may avoid the danger therof, and uſe the commodities therof to his own beneſit.*

The fourth Chapter.

4

Of the fourth impediment: which is too much præſuming of Gods mercie; wherin is declared:

That prolonging of our iniquities, in hope of Gods mercie, is to build our ſins on Gods bak.

Of the two feete of our Lord: that is, mercie and truth.

Of two dangers of ſinners: and how Gods goodnes helpeth not them, that perſevere in ſin.

Whether Gods mercy be greter than his iuſtice.

The deſcription of tru fear.

Of ſervile fear, and of the fear of children: and how ſervile fear is profitable for ſinners.

The

The fift Chapter.

5 Of the fift impediment: which is, delay of reſolution upon hope to do it better, or with more eaſe afterward; wherin a declaration is made:

Of ſeven ſpecial reaſons, why the devil mooveth us to delay: and of ſix principal cauſes, which make our converſion harder by delay.

How hard it is to repent in old age, for him that is not accuſtomed to ſome hardnes before: & what charge a man draweth to himſelfe, by delay.

That the example of the theefe ſaved on the croſſe, is no warrant to ſuch as defer their converſion.

Of divers reaſons, why converſion made at the laſt hour is inſufficient.

The fixt Chapter.

6 Of three other impediments: that is, ſloth, negligence, and hardnes of hart; wherin is declared:

The four effects of ſloth: and the means how to remoove them.

The cauſe of Atheiſm, at this day. And the way to cure careles men.

Of two degrees of hardnes of hart.

How hardnes of hart is in al perſecutors.

The deſcription of an hard hart: and the danger therof.

The concluſion of the whole booke.

FINIS.

THE FIRST PART OF THIS BOOKE.

CHAP. I.

Of the end and parts of this Booke: with a neceſſarie advertiſement to the Reader.

THIS firſt booke hath for his proper end, to perſuade a Chriſtian by name to become a tru Chriſtian in deede, at the leaſt, in reſolution of mind. And for that there be two principal things neceſſary to this effect: therfore this firſt booke ſhal be divided into two parts. In the firſt ſhal be declared important reaſons and ſtrong perſuaſions, to provoke a man to this reſolution: In the ſecond ſhal be refuted al the impediments, which our ſpiritual enimies (the fleſh, the world, and the diuell) are wont to lay for the ſtopping of the ſame: knowing very wel, that of this reſolution dependeth all our whole ſeruice of GOD. For he that never reſolveth himſelfe to doo

The end of this booke.

Two parts of this booke.

wel, and to leave the dangerous ſtate of ſin wherin he liveth, is far of from ever doing the ſame. But he that ſomtimes reſolveth to do it, although by frailty he performeth it not at that time: yet is that reſolution much acceptable before God; and his mind the redier to return after to the like reſolution again, and by the grace of God, to put it manfully in execution. But he that wilfully reſiſteth the good motions of the holie Ghoſt, and vncurteouſly contemneth his Lord, knocking at the doore of his conſcience, greatly prouoketh the indignation of G O D againſt him, and commonly groweth harder and harder daily, vntil he be given over into a reprobate ſenſe, which is the next doore to damnation it ſelfe.

The neceſſitie of reſolution.

Acts. 7.

Apoc. 3.

Rom. 1.

An aduertiſement.

2 One thing therefore I muſt aduertiſe the Reader before I go any further, that he take great heed of a certaine principal deceit of our ghoſtly aduerſarie, whereby he draweth many millions of ſoules into hel daily: which is, to fear & terrifie them from hearing or reading any thing contrarie to their preſent humor or reſolution. As for example, an uſurer, from reading books of reſtitution: a lecherer, from reading diſcourſes againſt that ſin: a worldling, from reading ſpiritual books or treatiſes of deuotion. And he uſeth commonly this argument to them for his purpoſe: Thou ſeeſt, how thou art not yet reſolved to leave this trade of life, wherin thou art: and therfore the reading of

The diuels argument.

of these bookes wil but trouble and afflict thy conscience, and cast thee into sorrow and melancholie, and therefore read them not at al. This (I saie) is a cunning sleight of Satan, wherby he leadeth many blindfolded to perdition: euen as a faulkener carieth manie hawks quietly being hooded, which otherwise he could not do, if they had the vse of their sight.

3 If ignorance did excuse sin, then this might be some refuge for them that would live wickedly: But this kind of ignorance (being voluntarie and wilful) increaseth greatly both the sin, and the sinners euil state. For of this man the holie Ghost speaketh in great disdain. *Noluit intelligere vt bene ageret. He would not vnderstand to do well.* And again: *Quia tu scientiam repulisti, repellam te. For that thou hast reiected knowledge I will reiect thee.* And of the same men in another place the same holy Ghost saith: *They do lead their lives in pleasure, and in a moment go down vnto hell, which say to God, Go from vs, we will not have the knowledge of thy wais.* Let euery man therfore beware of this deceit, and be content at the least, to read good bookes, to frequent deuout company, and other like good means of his amendment, albeit he were not yet resolved to follow the same: yea although he should find some greefe and repugnance in himselfe to do it. For these things can never do him hurt, but may do him very much good: and it may be, that the very contrarietie and

Wilful ignorance increaseth sin.

Psal. 35.

Ose. 4.

Iob. 21.

See S. Austen of this sin De gra. & lib. arb. chap. 3. & S. Chrisostom hom. 26. in epist. ad Rom.

repugnance which he beareth in frequenting these things against his inclination, may move the merciful Lord, which seeth his hard case, to give him the victorie over himselfe in the end, and to send him much more comfort in the same, than before he had dislike. For he can easily do it, only by altering our tast with a litle drop of his holie grace, and so make those things most sweet and pleasant, which before tasted both bitter and vnsaverie.

What mind a man should bring to the reading of this booke.

4 Wherfore as I would hartily wish everie Christian soule, that cometh to read these considerations following, should come with an indifferent mind laid down wholy into Gods hands, to resolve and do, as it should please his holy spirit to move him unto, although it were to the losse of all worldlie pleasures whatsoever (which resignation is absolutely necessarie to everie one that desireth to be saved) so, if some can not presently win that indifferencie of themselves, yet would I counsel them in any case to conquer their minds to so much patience, as to go through to the end of this booke, and to see what may be said at least to the matter, although it be without resolution to follow the same. For I doubt not, but God may so pearse these mens harts before they come to the end, as their minds may be altered, and they yeeld themselues unto the humble and sweet service of their Lord and Saviour, and that the Angels in heaven may rejoice

Luc. 15.

and

and triumph of their regaining, as of sheepe most dangerously lost before.

CHAP. II.

How necessarie it is to enter into earnest consideration and meditation of our estate.

THE prophet Ieremie after a long complaint of the miseries of his time, fallen upon the Iewes by reason of their sins, vttereth the cause thereof in these words: *All the earth is fallen into utter desolation, for that there is no man which considereth deeply in his hart.* Ier. 12. Signifieng hereby, that if the Iewes would haue entered into deepe and earnest consideration of their liues and estate, before that great desolation fel vpon them, they might haue escaped the same, as the Niniuites did by the fore-warning of Ionas: albeit the sword was now drawen, and the hand of God stretched out, within fortie daies to destroy them. Ionas. 3. So important a thing is this consideration. In figure wherof, al beasts in old time, which did not ruminate, or chew their cud, were accounted vnclean by the law of Moises: Leu. 11. Deut. 14. as no dowt, but that soule in the sight of God must needs be, which resolveth not in hart, nor

cheweth in often meditation of minde, the things required at hir hands in this life.

2 For, of want of this conſideration, and du meditation, all the foul errors of the world are committed, and many thouſand Chriſtians do find themſelves within the verie gates of hel, before they miſtruſt any ſuch matter towards them: being caried thorough the vale of this life blindfolded with the veile of negligence and inconſideration, as beaſts to the ſlawghter hows, and never ſuffered to ſee their own danger, vntil it be too late to remedie the ſame.

3 For this cauſe the holy ſcripture doth recommend vnto us moſt carefully, this exerciſe of meditation, and diligent conſideration of our duties, to deliver us thereby from the peril, which inconſideration leadeth us unto.

4 Moiſes hauing delivered to the people his embaſſage from God, touching al particulars of the law, addeth this clauſe alſo from God, as moſt neceſſarie: *Theſe words muſt remain in thy hart, thou ſhalt meditate vpon them, both at home, and abroad, when thou goeſt to bed, and when thou riſeſt again in the morning.* And again, in another place: *Teach your children theſe things, that they may meditate in their harts upon them.* The like commandement was given by God himſelfe, to Ioſua at his firſt election to govern the people: to wit, that he ſhould meditate vpon the law of Moiſes both day & night, to the end, he might keepe and perform the things written therein.

Deut. 6.

Deut. 11.

Ioſu. 1.

And

And God addeth presently the commoditie he should reap thereof. *For then* (saith he) *shalt thou direct thy way aright, and shalt vnderstand the same.* Signifieng, that without this meditation a man goeth both amisse and also blindly, not knowing himselfe whither.

5 Saint Paul having described vnto his scholler Timothie, the perfect dutie of a Prelate, addeth this advertisement in the end: *Hac meditare. Meditate, ponder and consider vpon this.* And finally, whensoever the holy scripture describeth a wise, happie, or iust man (for all these are one in scripture, for that justice is only tru wisdome and felicitie:) one cheefe point is this: *He wil meditate upon the Law of God both day and night.* And for examples in the scripture, how good men did use to meditate in times past, I might here reckon vp great store, as that of Isaac, who went foorth into the feelds towards night to meditate: also that of Ezechias the king, who (as the scripture saith) did *meditate like a dove* that is, in silence, with his hart only, without noise of words. But above al other, the example of holie David is singular, herein, who every where almost, maketh mention of his continual exercise in meditation, saieng to God: *I did meditate upon thy cõmandements which I loved.* And again: *I wil meditate vpon thee in the mornings.* And again: *O Lord how have I loved thy law? It is my meditation al the day long.* And with what fervour and vehemencie he used to make these

1. Tim. 4.
Psal. 1.
Pro. 15.
Eccl. 14.
Gen. 24.
Esai. 38. B.
Or mourning for it was in the way of sorrowing or lamentation
Psal. 118.
Psal. 62.
Psal. 118.

his meditations, he sheweth when he saith of himselfe: *My hart did wax hot within me, and fire did kindle in my meditations.* Psal. 38.

6 This is recorded by the holy Ghost of these ancient good men, to confound vs which are Christians, who being far more bound to fervour than they, by reason of the greater benefits we have received: yet do we live so lazily (for the most part of us) as we never almost enter into the meditation and earnest consideration of Gods laws and commandements; of the mysteries of our faith; of the life, and death of our Saviour; or of our dutie towards him: and much lesse do we make it our daily studie and cogitation, as those holie kings did, notwithstanding al their great busines in the cõmonwealth.

7 Who is there of vs now adaies, which maketh the laws and commandements or justifications of God (as the scripture termeth them) his daily meditations as king David did? Neither only in the day time did he this, but also by night in his hart, as in another place he testifieth of himselfe. How many of vs do passe over whole dais, and months without ever entring into these meditations? Nay, God grant there be not many Christians in the world, which know not what these meditations do mean. We beleeve in grosse the mysteries of our Christian faith, as that there is an hel; an heaven; a reward for vertu; a punishment for vice; Psal. 118. Psal. 76. *Beleefe in grosse.*

vice; a judgement to come; an accompt to be made; and the like: but for that we chew them not wel by deepe consideration, and do not digest them wel in our harts, by the heat of meditation; they helpe vs little to good life, no more than a preservative put in a mans pocket can helpe his health.

Marvelous effects of inconsideration.

8 What man in the world would adventure so easily vpon sin (as commonly men do, which drink it up as easily as beasts drink water) if he did consider in particular the great danger and losse of grace; the losse of Gods favour, and purchasing his eternal wrath; also the death of Gods own son sustained for sin; the inæstimable torments of hel for the everlasting punishment of the same? Which albeit everie Christian in summe doth beleeve: yet bicause the most part do never consider them with du circumstances in their harts: therefore they are not moved with the same, but do beare the knowledge thereof locked vp in their breasts, without any sense or feeling: even as a man carieth fire about him in a flint stone without heat; or perfumes in a pommander without smel, except the one be beaten, and the other be chafed.

9 And now to come nere our matter, which we mean to handle in this booke) what man living would not resolve himselfe thorowly to serve God in deed, and to leave al vanities of the world, if he did consider as he should do,

the

the waightie reaſons he hath to moove him thereunto: the reward he ſhal receive for it; and his infinite danger if he do it not? But bicauſe (as I have ſaid (ſcarce one among a thouſand doth enter into theſe conſiderations, or if he do, it is with leſſe attention, or continuance, than ſo great a matter requireth, herof it commeth, that ſo many men periſh daily, and ſo few are ſaved: for that, by lack of conſideration, they neuer reſolve themſelves to live as they ſhould do, and as the vocation of a Chriſtian man requireth. So that we may alſo complain with holie Ieremie, alledged in the beginning, that our earth alſo of Chriſtianitie, is brought to deſolation, for that men do not deeply conſider in their harts.

Iere. 12.

The nature of conſideration.

10 Conſideration is the key which openeth the dore to the cloſet of our hart, where al our bookes of account do lie. It is the looking glaſſe, or rather the very eie of our ſoule, wherby ſhe ſeeth hir ſelfe, and looketh into al hir whole eſtate: hir riches; hir good gifts; hir defects; hir ſafetie; hir danger; hir waie ſhe walketh in; hir paſe ſhe holdeth: and finally, the place and end which ſhe draweth unto. And without this conſideration, ſhee runneth on blindly into a thouſand brakes and briers, ſtumbling at every ſtep, into ſome one inconvenience or other, and continually in peril of ſome great & deadlie miſchief. And it is a wonderful matter to think, that in other buſines

of

of this life, men both see and confesse, that nothing can be either begun, prosecuted, or wel ended, without consideration: and yet in this great busines of the kingdome of heaven, no man almost vseth or thinketh the same necessarie.

11 If a man had to make a journey but from England to Constantinople, albeit he had made the same once or twise before, yet would he not passe it over without great and often consideration: especially, whether he were right, and in the way or no; what pase he held; how neere he was to his wais end; and the like. And thinkest thou (my deer brother) to passe from earth to heaven, and that, by so manie hils, and dales, and dangerous places, never passed by thee before, and this without any consideration at al? Thou art deceived if thou thinkest so, for this journey hath far more need of consideration, than that, being much more subject to bypaths and dangers: every pleasure of this world; every lust; every dissolute thought; every alluring sight, and tempting sound; every divel vpon the earth, or instrument of his (which are infinite) being a theefe, and lieng in wait to spoil thee, and to destroy thee vpon this way towards heaven. *A fit similitude.*

12 Wherfore I would give counsel to every wise passenger, to looke wel about him, and at least wise once a day, to enter into consideration of his estate, and of the estate of his treasure which

which he carieth with him, in a brickle veſſel,
2.Cor.4. as Saint Paul affirmeth, I mean his ſoule, which may as ſoone be loſt by inconſideration, as the ſmalleſt, and niceſt jewell in this world, as partly ſhall appeer by that which heerafter I have written for the help of this conſideration, wherof both I my ſelf and al other Chriſtians do ſtand in ſo great need in reſpect of our acceptable ſervice to God. For ſurely if my ſoul, or any other did conſider attentievly but a few things of many which ſhe knoweth to be trew: ſhe could not but ſpeedily reform hir ſelf, with infinite miſlike and deteſtation of hir former
Deut.6. courſe. As for example, if ſhe conſidered tho-
Luc. 1. roughly that hir only comming into this life was to attend to the ſervice of God; and that ſhe notwithſtanding attendeth only, or the moſt part, to the vanities of this world: that ſhe
Mat. 12. muſt give account at the laſt day of every idle word; and yet that ſhe maketh none account, not only of words, but alſo, not of evil deeds:
1.Cor.5. that no fornicator, no adulterer, no vſurer, no
Eph. 5. couetous, or vnclean perſon ſhal ever enjoy the kingdome of heaven, as the ſcripture ſaith; and yet ſhe thinketh to go thither, living in the
Gen. 6. ſame vices: that one only ſin hath ben ſuffici-
Gen.19. ent to damn many thouſands togither; and yet ſhe being loden with many, thinketh to eſcape: that the way to heaven is hard, ſtrait, and pain-
Mat. 7. ful, by the affirmation of God himſelf; and yet ſhe thinketh to go in, living in pleaſures and

delites

delites of the world: that al holie saints that ever were (as the Apostles, & mother of Christ hir self, with al good men since) chose to them selves to live an austere life (in painful labour, profitable to others, fasting, praieng, punishing their bodies, and the like) and for al this, lived in feare and trembling of the judgements of God; & she, attending to none of these things, but folowing hir pastimes, maketh no doubt of hir own estate: If (I saie) my soule or anie other did in deede, and in earnest consider these things, or the least part of a thousand more that might be considered, and which our Christian faith doth teach vs to be tru: she would not wander (as the most part of Christian souls do) in such desperate peril thorough want of consideration.

Acts. 1. 1.Cor.4. 2.Cor.4. 6.11.12. 1.Cor.9. Phil. 2. 1.Cor.2.

A comparison.

13 What maketh theeves to seeme mad vnto wise men, that seing so manie hanged dailie for theft before their eies wil yet notwithstanding steal again, but lak of consideration? And the verie same cause maketh the wisest men of the world to seeme verie fooles, and worse than frantiks vnto God and good men, that knowing the vanities of the world, and the danger of sinful life, do folow so much the one, and feare so litle the other. If a law were made by the authoritie of man, that whosoever should adventure to drink wine, should without delaie hold his hand but half an hour in the fire, or in boiling lead, for a punishment: I thinke manie

Mat. 7. Luc. 12. Rom. 1. 1.Cor.1. 2.3. Gal.3.

manie would forbear wine, albeit naturallie they loued the ſame, and yet a law being made by the eternal maieſtie of God, that whoſoever committeth ſin, ſhal boile everlaſtinglie in the fire of hel, without eaſe or end: manie one for lack of conſideration, do commit ſin, with as litle fear, as they do eat or drink.

The concluſion of this chapter.

14 To conclude therfore, conſideration is a moſt neceſſarie thing to be taken in hand, eſpeciallie in theſe our daies, wherin vanitie hath ſo much prevailed with the moſt, as it ſemeth to be tru wiſdome, and the contrarie therof, to be meere follie, and contemptible ſimplicitie. But I doubt not by the aſſiſtance of God, and help of conſideration, to diſcover in that which foloweth, the error of this matter unto the diſcreet Reader, which is not wilfullie blinded, or obſtinatelie given over unto the captivitie of his ghoſtlie enimie (for ſome ſuch men there be:) of whom God ſaith as it were pitieng and lamenting their caſe, *They* Eſai. 28. *haue made a leag with death, and a couenant with hel it ſelf*: that is, they wil not come out of the danger wherin they be, but wil headlong caſt themſelves into everlaſting perdition, rather than by conſideration of their eſtate, recover to themſelves eternal life and glorie, from which deadlie obſtinacie the Lord of his mercie deliver us all, that belong unto him.

CHAP.

CHAP. III.

Of the end for which man was created, and placed in this world.

NOw then, in the name of almightie God, and with the assistance of his holie spirit, let the Christian man or woman desirous of salvation, first of al consider attentivelie, as a good marchant-factour is wont to do, when he is arrived in a strange countrie; or as a captain sent by his prince to some great exploit is accustomed when he commeth to the place appointed: that is, to think for what cause he came thither; why he was sent; to what end; what to attempt; what to prosecute; what to perform; what shalbe expected and required at his hands vpon his return by him that sent him thither? For these cogitations (no doubt) shal stir him vp to attend to that which he came for, and not to emploie himself in impertinent affaires. The like (I saie) would I have a Christian to consider, and to aske of himself, why and to what end was he created of God, and sent hither into this world, what to do, wherein to bestow his daies, he shal finde, for no other cause or end, but onlie

Deut. 6. Iosu. 22. Gen. 14. lie to serve God in this life. This was the condition of our creation, and this was the onlie consideration of our redemption, prophesied by Zacharie before, *That we being delivered from the hands of our enimies, might serve him in holines and righteousnes al the daies of our life.*

Luc. 1.

The first consequence. 2 Of this it followeth first, that seing the end and final cause of our being in this world, is to serve God in this life, that whatsoever we do, or endevour, or bestow our time in, either contrarie, or impertinent to this end, which is only to the service of God, though it were to gain al the kingdoms of the earth: yet is it meere vanitie, follie, and lost labour; and wil turn vs one day to greefe, repentance, and confusion; for that it is not the matter for which we came into this life, or of which we shal be asked account at the last day, except it be to receave judgement for the same.

The second consequence. 3 Secondlie, it foloweth of the premisses, that seing our only end and busines in this world, is to serve God, and that al other earthly creatures are put here to serve vs to that end; we should (for our parts) be indifferent to al these creatures, as to riches or povertie; to health or sicknes; to honour or contempt: and we should desire only so much, or litle of the same, as were best for vs to our said end that we intend; that is, to the service of God, for whosoever desireth or seeketh the creatures more than this, runneth from his end

for

for the which he came hither.

4 By this now may a careful Christian take some scantling of his own estate with God, & make a conjecture whether he be in the right way or no. For if he attend only or principally to this end, for which he was sent hither, that is, to serve God, if his cares, cogitations, studies, endevours, labours, talk, and other his actions, run upon this matter, and that he careth no more for other creatures, as honor, riches, learning, and the like: then they are necessarie vnto him for this end, which he pretendeth: if his daies and life (I say) be spent in this studie of the service of God, then is he dowtles a most happy and blessed man, and shal at length attain to the kingdom of God.

5 But if he find himself in a contrarie case, that is, not to attend to this matter for which only he was sent hither, nor to haue in his hart and studie this service of God, but rather some other vanitie of the world, as promotion, wealth, pleasure, sumptuous apparel, gorgious buildings, bewtie, or any other thing els that pertaineth not to this end: if he spend his time (I say) about these trifles, having his cares and cogitations, his talk and delight, more in them than about the other great busines for which he was sent: then is he in a perilous course, leading directly to perdition, except he alter and change the same. For most certain it is, that whosoever shal not attend vnto the ser-

vice he came for, ſhal never attain to the reward promiſed to that ſervice.

6 And bicauſe the moſt part of the world, not only of infidels, but alſo of Chriſtians, do amiſſe in this point, and do not attend to this thing for which they were only created and ſent hither: thence it is that Chriſt and his holy ſaints have alwais ſpoken ſo hardly of the ſmal number that are in ſtate of ſalvation even among Chriſtians, and have uttered ſome ſpeeches which ſeeme very rigorous to fleſh and blood, and ſcarce trew, albeit they muſt be fulfilled: as, that *It is eaſier for a camel to go through a nedels eie, than for a rich man to enter into heaven.* The reaſon of which ſaieng (and many mo) ſtandeth in this, that a rich man or worldling attending to heap riches can not attend to do that which he came for into this world, and conſequently never attain heaven, except God work a miracle, and ſo cauſe him to contemn his riches, and to vſe them only to the ſervice of God: as ſom times he doth, and we haue a rare example in the Goſpel of Zacheus, who being a very rich man, preſently vpon the entering of Chriſt into his houſe, and much more into his hart by faith, gave half his goods vnto the poore, and offered withal, that whomſoever he had injuried, to him he would make four-times ſo much reſtitution.

Luc.13.23.

Mat. 19. Mar.10.

Luc. 19.

The lamentable ſtate of men of the world.

7 But hereby now may be ſeene the lamentable ſtate of manie thouſand Chriſtians in the

the world, which are ſo far of from beſtowing their whole time and travel in the ſervice of God, as they never almoſt think of the ſame; or, if they do, it is with very little care or attention. Good Lord, how many men and women be there in the world, which bearing the name of Chriſtians, ſcarce ſpend one hour of fower and twentie in the ſervice of God! How many do beat their brains about worldlie matters; and how few are troubled with this care! How manie find time to eate, drink, ſleepe, diſport, deck, and paint themſelues out to the world; and yet have no time to beſtow in this greateſt buſines of all other! How many ſpend over whole daies, weeks, months, and yeers, in hauking, hunting, & other paſtimes; without making account of this matter! What ſhall become of theſe people? What wil they ſay at the day of judgement? What excuſe wil they have?

8 If the marchant factor (which I ſpake of before) after many yeers ſpent beyond the ſeas returning home to geeve accounts to his maiſter, ſhould yeeld a reconing of ſo much time ſpent in ſinging, ſo much in daunſing, ſo much in courting, and the like: who would not laugh at his accounts? But being further aſked by his maiſter, what time he beſtowed on his marchandiſe which he ſent him for; if he ſhould anſwer, none at all, nor that he ever thought or ſtudied upon that matter: who would not *A compariſon.*

think him woorthie of all shame, and punish-
ment? And surely with much more shame and
confusion shall they stand at the day of judg-
ment, who being placed here to so great a bu-
sines, as is the service of almightie God, have
notwithstanding neglected the same, bestow-
ing their studies, labors, and cogitations in the
vain trifles of this world: which is as much
from the purpose, as if men being placed in a
course to run at a golden game of infinit price,
they should leave their mark, and some step a-
side after flies, or fethers in the aire, and some
other stand still gathering up the dung of the
ground. And how were these men woorthie
(trow you) to receave so great a reward as was
proposed to them?

9 Wherfore (deer Christian) if thou be wise,
consider thy case while thou hast time, follow
Gal. 6. the Apostles counsel: examin thy own works,
& wais, & deceave not thy self. Yet maist thou
have grace to reform thy self, bicause the day
Iohn. 9. time of life yet remaineth. The dreadful night
of death wil overtake thee shortly, when there
wil be no more time of reformation. What wil
al thy labour and toil in procuring of worldly
wealth, profit or comfort thee at that hour,
when it shal be said to thee, as Christ said to
thy like in the gospel, when he was now come
Luc. 12. to the top of his worldly felicitie: *Thou foole,
this night shal they take away thy soul: and then, who
shal have the things, which thou hast gotten togither?*

Beleeve

Beleeve me (deer brother) for I tel thee no untruth, one hour beſtowed in the ſervice of God, wil more comfort thee at that time, than an hundred yeeres beſtowed in advauncing thy ſelfe and thy houſe in the world. And if thou mighteſt feele now the caſe, wherin thy poore hart ſhal be then, for omitting of this thing, which it ſhould moſt have thought upon: thou wouldeſt take from thy ſleepe, and from thy meat alſo, to recompence thy negligence for the time paſt. The difference betwixt a wiſe man & a foole is this, that the one provideth for a miſcheef while time ſerveth: but the other, when it is too late.

10 Reſolve thy ſelf therfore good Chriſtian while thou haſt time. Reſolve thy ſelf without delay, to take in hand preſently and to apply for the time to come, the great and weightie buſines for which thou waſt ſent hither: which only in deed is weightie and of importance; and al others are meere trifles and vanities, but only ſo far forth as they concern this. Beleeve not the world, which for running awrie in this point, is deteſted by thy ſaviour; and every frend therof, pronounced an enimy to him by his Apoſtle. Say at length unto thy ſaviour, I do confeſſe unto thee O Lord, I do confeſſe & can not deny, that I have not hitherto attended to the thing for which I was created, redeemed, and placed here by thee: I do ſee my errour, I can not diſſemble my greevous

Ioh. 7. 8. 2. 1. Iohn. 2.

A praier.

fault: & I do thank thee ten thowsand times, that thou hast given me the grace to se it, while I may yet by thy grace amend it: which by thy holy grace I mean to do, and without delay to alter my course: beseeching thy divine majestie, that as thou hast given me this light of understanding to see my danger, and this good motion to reform the same; so thou wilt continew towards me thy blessed assistance, for performance of the same, to thy honor and my souls health. Amen.

CHAP. IIII.

Of the end of man in particular: and of two special things required at his hands in this life

HAving spoken of the end of man in general in the former chapter, & shewed that it is to serve God: it seemeth convenient (for that the matter is of great and singular importance) to treat somwhat more in particular, wherin this service of God doth consist: that therby a Christian may iudge of himself, whether he perform the same or no; and consequently, whether he do the thing for which he was sent into this world.

Two parts of our end in this life.

2 First therfore it is to be understood, that the whole service which God requireth at a Christi-

Christian mans hands in this life, consisteth in two things: the one, to fly evil; & the other to do good. And albeit these two things were required of us also before the coming of Christ (as appeareth by Dauid whose cõmandement is general; *Decline from evil, and do good*: and by Esay the prophet whose words are; *Leave to do perversly, and learn to do wel.*) Yet much more particularly, and with far greater reason are they demaunded at the hands of Christian people, who by the death and passion of their Redeemer, do receave grace and force to be able in some measure to perform these two things, which the law did not give, albeit it commanded the same. Psal. 36. Esai. 1.

3 But now we being redeemed by Christ, & receaving from him not only the renewing of the same cõmandement, for the performance of these two things, but also force and abilitie by his grace wherby we are made somwhat able to do the same: we remain more bound therto in reason and dutie than before, for that this was the fruit and effect of Christ his holy passion as Saint Peter saith, *That we being dead to sin, should live vnto righteousnes.* Or as Saint Paul more plainly declareth the same when he saith, *The grace of God our Saviour hath appeared to al men, instructing vs to this end, that we renouncing al wickednes and worldly desires, should live soberly, iustly, and godly in this world.* Rom. 6. 1. Pet. 2. Tit. 2.

4 These two things then are the service of

Two parts of the service of God. Iohn. 7. 2.Cor.10. 1.Tim.1. 2.Tim.2. Phil. 1. Heb.10. and 12. Matt.9. 10. 20. Luk.10. 1.Tim.5. Psa.125. Mat. 13.

God, for which we were sent into this world: the one to resist sin; the other to folow good works. In respect of the first we are called soldiers, & our life a warfare upon the earth: for that as soldiers do alwais lie in wait to resist their enimies: so ought we to resist sin and the temptations therof. And in respect of the second, we are called labourers, stewards, fermers, and the like, for that as these men attend diligently to their gain and increase of substance in this life, so should we to good works, to the glorie of God, and benefit of others here in this life.

5 These therfore are two special points which a Christian man should meditate upon; two special exercises wherin he shuld be occupied: two special legs wherupon he must walk in the service of God: and finally two wings wherby he must flie and mount up unto a Christian life. And whosoever wanteth either of these, though he had the other: yet can he not ascend to any tru godlines, no more than a bird can fly lacking one of hir wings. I say, that neither innocencie is sufficient without good works: nor good works any thing available, where innocencie from sin is not. The later is evident by the people of Israel, whose sacrifices, oblations, praiers, and other good works commended and commanded by God himself, were oftentimes abhominable to God: for that the dooers thereof lived in sin and wic-

wickednes, as at large the prophet Esay declareth? The former also is made apparant by the parable of the fooliſh virgins, who, albeit they were innocent from ſin, yet bicauſe they gave not attendance, they were ſhut out of the doores. And at the laſt day of judgment Chriſt ſhal ſay to the damned, bicauſe you clothed me not, fed me not, and did not other deedes of charitie appointed to your vocation: wherfore go you to everlaſting fire, &c. Both theſe points then are neceſſarie to a Chriſtian to the ſervice of God: and ſo neceſſarie, as one without the other availeth not, as I have ſaid. And touching the firſt, which is reſiſting of ſin, we are willed to do it even unto death, and with the laſt of our blood (if it were need) and in divers places of ſcripture, the holy ghoſt willeth vs moſt diligently to prepare our ſelves, to reſiſt the divel manfully which tempteth vs to ſin: and this reſiſtance ought to be made in ſuch perfect maner as we yeeld not wittingly and willingly to any ſin whatſoever, either in work, word, or conſent of hart, inſomuch that whoſoever ſhould give ſecret conſent of mind to the performance of a ſin, if he had time, place, and abilitie therunto, is condemned by the holy ſcripture in that ſin, even as if he had cõmitted the ſame now in act. And touching the ſecond, which is good wotks, we are willed to do them abundantly, diligently, joifully, and inceſſantly, for ſo ſaith the ſcripture.

Eſai. 1. Mat. 25. Luc. 13. Mat. 25.

How we ought to reſiſt ſin.

Heb. 12. Eph. 5. Iaco. 4. 1. Pet. 5. Matt. 5. Exo. 12. Deut. 5.

How we muſt do good works.

What-

Eccl. 9. *What soever thy hand can do, do it instantly.* And a-
Eccl. 1. gain: *Walk worthy of God, fruitifieng in every good*
Gal. 6. *work.*: And again Saint Paul saith: *Let us do good works unto al men.* And again in the very same
1.Cor.15. place; *Let us never leave of to do good, for the time wil come when we shal reap without end.* And in another place he willeth vs *To be stable, immoveable, and abundant in good works, knowing that our labor shal not be unprofitable.*

A description of a christian. 6 By this it may be seen (deer brother) what a perfect creature is a good Christian, that is, as Saint Paul describeth him, *The hand work of GOD, and creature of Christ to good works,*
Eph.2. *wherin he hath prepared that he should walk.* It appeareth (I say) what an exact life the tru life of a Christian is: which is a continual resistance of al sin, both in thought, word, and deed, and a performance or exercise of al good works, that possibly he can devise to do. What an Angelical life is this? Nay more than Angelical, for that angels being now placed in their glory, have neither temptation of sin to resist, nor can do any work (as we may) for to encrease their further glorie.

The perfection of a christian life. 7 If Christians did live according to this their duty, that is in doing al good that they might, & never consenting to evil: what needed there almost any temporal laws? What a goodly common wealth were Christianitie? Who wil not marvel at the rare examples of many good forefathers of ours, wherin such simpli-

ſimplicitie, ſuch truth, ſuch conſcience, ſuch almſdeeds, ſuch ſinceritie, ſuch vertu, ſuch religion and devotion, is reported to have been. The cauſe was, for that they ſtudied upon theſe two points of a Chriſtian mans duty, and labored for the performance therof, every man as God gaue him grace. And we bicauſe we look not into theſe matters, are become as looſe and wicked in life, as ever the Gentils, or infidels were. And yet is God the ſame God ſtil, and wil accept at our hands no other account, than he did of thoſe forefathers of ours, for the performance of theſe two parts of our duty towards him. What then ſhal become of us, which do not live in any part as they did? And to enter yet ſomwhat more into the particular conſideration of theſe things, who is there now a daies amongſt common Chriſtians (for no doubt there be in ſecret many ſervants of God which do it) but of thoſe which beare the name of Chriſtians, and moſt ſtur abroad in the world, who is there (I ſay) that taketh any pain about the firſt point, that is, touching the reſiſting of the concupiſcence of ſin? Which concupiſcence, or natural motion of ſin, remaining in us, as a remnant of our natural maladie in puniſhment of the ſin of our firſt father Adam, is left in us now after baptiſme, *ad agonem*, that is, to ſtrive withal, & to reſiſt. But alas how many be there which do reſiſt (as they ſhould) theſe evil motions of concu-

Augu. lib. 2. cont. Iulian. & lib. 1. de peccat. mer. cap. vlt. Io. Caſſian. 1. 5. ca. 12. & de inceps.

concupiſcence? Who doth ever examine his conſcience of the ſame? Who doth not yeeld cómonly conſent of hart, to every motion that commeth, with pleaſure: of covetouſnes, of anger, of revenge, of pride, of ambition, and (above al) of lecherie, and other filthie ſins of the fleſh: knowing notwithſtanding (by the
Mat. 5. proteſtation of our Saviour Chriſt himſelfe) that every ſuch conſent of hart, is as much in ſubſtance of ſin, as the act, and maketh the ſoul guiltie of eternal damnation!

8 It is a woonderful matter to conſider, and able to make a man aſtonied to think, what great care, fear, diligence, and labor, good men in old times did take about this matter of reſiſting ſin, and how litle we take now. Iob the
Iob. 9. juſt, having leſſe cauſe to fear than we, ſaith of himſelfe: *I did fear al my doings (ô Lord) conſidering that thou doeſt not pardon ſuch as offend thee.* But the good king David which had now taſted Gods heavy hand for conſenting to ſin before, ſheweth himſelfe yet more cateful and
Pſal. 76. fearful in the matter, when he ſaith: *I did meditate in the night time together with my hart, and it was my whole exercíſe, and I did bruſh or ſweep mine own ſpirit within me.* What a diligent examination of his conſcience, thoughts and cogitations was this in a king! And al this was for the avoiding and reſiſting of ſin: as alſo it was in Saint Paul, who examined his conſcience ſo narrowly, & reſiſted al temptations with ſuch diligence,

diligence, & attention, as he could pronounce of himselfe, that to his knowledge he was in his ministerie guiltie of nothing: albeit he doth confesse in another place, that he had most vile and strong temptations of the fleth laied upon him of the devil by Gods appointment. Yet by the grace of Christ he resisted and overcame al. For the better performance wherof it is likely that he used also these external helps and remedies of tru fasting, earnest praieng, diligent watching, and severe chastising of his body, by continual and most painful labour in his vocation, wherof he maketh mention in his writings. As also al godly men (by his example) have used the like helps since, for the better resisting of sinful temptations when need required, and the like. Wherof I could here recite great store of examples out of the holy fathers: which would make a man to woonder, and afeard also (if he were not past fear) to see what extream pain and diligence those first Christians tooke, in watching every little sleight of the devil, and in resisting every little temptation or cogitation of sin: wheras we never think of the matter, nor make account either of cogitation, consent of hart, word, or work: but do yeeld to al, whatsoever our concupiscence moveth us unto; do swalow down every hook laid vs by the devil; and most greedily do devour every poisoned pleasant bait, which is offered by the enimy for the destruction

1.Cor.4.

2.Cor.12.

2.Cor.6. and 11. 1.Tim.1. 1.Cor.9.

Remedies used by the ancient fathers for resisting of sin.

struction of our souls: and thus much about resisting of sin.

How much we fail in doing good workes.

9 But now touching the second point, which is continual exercising our selves in good works, it is evident in it selfe, that we utterly fail (for the most part of us) in the same. I have shewed before how we are in scripture cõmanded to do them, without ceasing, and most diligently whiles we have time of day to do them in: for as Christ saith; *The night wil come when no man can work any more.* I might also shew how certein of our forefathers the saints of God, were most diligent and careful in doing good works in their dais, even as the husbandman is careful to cast seed into the ground whiles fair weather lasteth; and the merchant to lay out his mony whiles the good market endureth. They knew the time would not last long which they had to work in: and therfore they bestirred themselves whiles opportunitie served: they never ceased, but came from one good work to another, wel knowing, what they did, and how good and acceptable service it was unto God.

Iohn. 6.

Gal. 6.
Phil. 2.

B. *Although many such things wer doon to superstitious and very il uses: yet even then also were they somtimes sufficient testimonies of a great care to do wel (so far as their knowledge served them) in so manie as did not wilfully er; but were desirous to know the truth, and to do accordingly. And so may those also be (in such a sense) examples to us.

10 If there were nothing els to proove their wonderful care and diligence herein: yet the infinite *monuments of their almes-deeds, yet extant

extant to the world, are ſufficient teſtimonies of the ſame: to wit, the infinite churches builded, and indued with great & abundant maintenance for the miniſters of the ſame: ſo manie ſchooles, colledges, vniverſities: ſo many bridges, highwais, and publik commodities. Which charitable deeds (and a thouſand mo both private and publik; ſecret and open, which I cannot report) came out of the purſes of our good anceſters: who oftentimes not only gave of their abundance, but alſo ſaved from their own mouths, and beſtowed it upon deeds of charitie, to the glorie of God; and benefit of others. Wheras we are ſo far of from giving awaie our neceſſaries, as we wil not beſtow our very ſuperfluities: but wil imploy them rather, upon hawks and dogs, and other brute beaſts, and ſomtimes alſo upon much viler uſes, than to the releefe of our poore brethren.

11 Alas (deer brother) to what a careleſſe and ſenſeles eſtate are we come, touching our own ſalvation and damnation! S. Paul crieth out unto us; *Work your own ſalvation with fear and trembling:* and yet no man (for that) maketh account therof. Phil. 2. S. Peter warneth us gravely and earneſtly; *Brethren take you great care to make your vocation and election ſure by good works:* and yet who (almoſt) wil think upon them! 2. Pet. 1. Chriſt himſelfe thundereth in theſe words; *I tel you, make your ſelves frinds (in this world) of iniuſt mammon, that when you faint they may receive you into eternal* Luc. 16.

taberna-

tabernacles: And yet for al that we are not moved herewithal: so dead we are, and lumpish to al goodnes.

12 If God did exhort us to good deeds for his own commoditie, or for any gain that he is to take therby: yet in reason we ought to pleasure him therin, seing we have receaved al from his only liberalitie before. But seing he asketh it at our hands for no need of his own, but only for our gain, & to pay us home again with advantage: it is more reason we should harken unto him. If a common honest man upon earth should invite us to do a thing, promising us of his honestie a sufficient reward, we would beleve him: but God making infinit promises unto us in scripture of eternal reward to our wel doing (as that we shal eat with him; drink with him; raigne with him; possesse heaven with him; and the like) can not move us notwithstanding to works of charitie. But bicause those forefathers of ours were moved herewithal, as having harts of softer metal than ours are of; therfore they brought foorth such abundant fruit as I have shewed.

Luc. 22.
Mat. 13.
Rom. 8.
Apoc. 22.

13 Of al this then that I have said, the godly Christian may gather, first, the lamentable estate of the world at this day, when amongst the smal number of those which bear the name of Christians, so many are like to perish, for not performing of these two principal points

points of their uocation. Secondly, he may gather the cauſe of the infinit difference of reward for good and evil in the life to come, which ſome men wil ſeeme to marvel at: but in deed is moſt juſt and reaſonable, conſidering the great diverſitie of life in good and evil men whiles they are in this world. For the good man doth not only endevor to avoid ſin: but alſo by reſiſting the ſame, daily and hourly encreaſeth in the fauor of God. The looſe man by yeelding conſent to his concupiſcence, doth not only loſe the favor of God, but alſo doubleth ſin upon ſin without number. The good man, beſides avoiding ſin doth infinit good works, at the leaſt wiſe in deſire and hart, wher greter abilitie ſerveth not. But the wicked man neither in hart nor deed doth any good at al, but rather ſeeketh in place therof to do hurt. The good man imploieth al his mind, hart, words, and hands, to the ſervice of God, and of his ſervants for his ſake. But the wicked man bendeth al his force and powers both of body and mind, to the ſervice of vanities, the world, & his fleſh. Inſomuch, that as the good man increaſeth hourly in the favor of God, to which is du increaſe of grace and glory in heaven: ſo the evil from time to time, in thought, word, or deed, or in al at once, heapeth up ſin and damnation upon himſelf; to which is du vengeance, and increaſe of torments in hel: and in this contrarie courſe they paſſe over

The different ſtate of a good and evil man at the day of death.

their lives for twentie, thirtie, or fortie yeeres, and ſo come to die. And is it not reaſon now, that ſeeing there is ſo great diverſitie in their eſtates: there ſhould be as great or more diverſitie alſo, in their reward? Eſpecially ſeeing God is a great God, and rewardeth ſmal things with great wages, either of everlaſting glorie or everlaſting pain. Thirdly and laſtly, the diligent and careful Chriſtian may gather of this, what great cauſe he hath to put in practiſe the godly counſel of Saint Paul, which is;

Gal. 6. *That every man ſhould prove and examine his own workes.* And ſo be able to judge of himſelfe, in what caſe he ſtandeth: and if upon this examination he find himſelfe awry, to thank God of ſo great a benefit, as is the revealing of his danger, whiles yet there is time and place to amend. No dowt, many periſh daily by Gods juſtice in their own groſſe ignorance, who if they had receaved this ſpecial favor, as to ſee the pit before they fel in, it may be they would have eſcaped the ſame. Vſe Gods mercie to thy gain then (gentle brother) and not to thy further damnation. If thou ſee by this examination, that hitherto thou haſt not led a true Chriſtian life: reſolve thy ſelf to begin now, and caſt not away wilfully that pretious ſoul of thine, which Chriſt hath bought ſo deerly; and which he is moſt readie to ſave, and to indu with grace and eternal glorie, if thou wouldeſt yeeld the ſame into his hands, and be

content to direct thy life according to his moſt holy, eaſie, and ſweet commandements.

CHAP. V.

Of the ſevere account that we muſt yeeld to God of the matters aforeſaid.

AMongſt other points of a prudent ſervant this is to be eſteemed on principal, to conſider in everie thing committed to his charge, what account ſhalbe demanded touching the ſame: alſo what maner of man his maiſter is: whether gentle, or rigorous; milde or ſtern; careleſſe or exquiſite in his accounts: alſo whether he be of abilitie to puniſh him at his pleaſure, finding him faultie: and finally, how he hath dealt with others before in like matters: for according to theſe circumſtances (if he be wiſe) he wil govern himſelfe and uſe more or leſſe diligence in the charge committed.

A principal point of wiſdome in a ſervant.

2 The like wiſdome would I counſel a Chriſtian to uſe, in the matters before recited: to wit, touching our end for which God ſent us hither, & the two principal points therof, enjoined for our exerciſe in this life: to conſider (I ſay) what account we ſhal be demanded for the ſame; in what maner; by whom; with what

A neceſſarie conſideration.

ſeveritie; with what danger of puniſhment, if we be found negligent and rechleſſe therin.

3 For better underſtanding wherof, it is to be noted firſt, with what order, and with what ceremonies and circumſtances God gave us this charge, or rather made and proclaimed this law of our behaviour and ſervice towards him. For albeit he gave the ſame commandement to Adam in his firſt creation, and imprinted it afterwards by nature into the harts of ech man before it was written (as Saint Paul teſtifieth) yet for more plain declarations ſake, and to convince us the more of our wickednes (as the ſame Apoſtle noteth) he publiſhed the ſame law in writing tables, upon the mount Synay; but with ſuch terror, and other circumſtances of majeſtie (as alſo the Apoſtle noteth to the Hebrues) as may greatly aſtoniſh the breakers therof. Let any man read the nineteene chapter of Exodus, & there he ſhal ſee what a preparation there was for the publiſhing of this law. Firſt, God calleth Moiſes up to the hil, and there reckoneth up many of the benefits which he had beſtowed upon the people of Iſrael: and promiſeth them many mo, if they would keepe the law which he was then to give them. Moiſes went to the people, and returned anſwer again, that they would keepe it. Then cauſed God the people to be ſanctified againſt the third day, to waſh al their garments, and that no man ſhould companie with

Rom. 2.
Rom. 7.
Gal. 3.
Heb. 12.
Exo. 19.

The dredful publication of the law.

with his wife: alſo to be charged that none upon pain of death ſhould preſume to mount up to the hil but Moiſes alone, and that whoſoever ſhould dare but to touch the hil ſhould preſently be ſtoned to death. When the third day was come, the Angels (as Saint Steeven interpreteth it) were readie to promulgate the law. The trumpets ſounded mightilie in the aire: great thunder brake out from the ſky, with fearce lightenings, horrible clouds, thick miſts, and terrible ſmoke riſing from the mountain. And in the midſt of al this majeſtie, and dreadful terror, God ſpake in the hearing of al: *I am thy Lord God which have brought thee out of the land of Egypt: me only ſhalt thou ſerve:* and the reſt which foloweth, conteining a perfect deſcription of our dutie in this life, cómonly called the ten commandements of God. Acts. 7. Exo. 20. Deut. 5.

4 Al which terror and majeſtie, the apoſtle himſelfe as I have ſaid, applieth to this meaning, that we ſhould greatly tremble to break this law, delivered us with ſuch circumſtances of dread and fear: ſignifieng alſo hereby, that the exaction of this law, muſt needs bé with greater terror at the day of iudgment, ſeeing that the publication therof, was with ſuch aſtoniſhment and dread. For ſo we ſee alwais great princes laws to be executed upon the offenders with much more terror than they were proclaimed. And this may be a forcible Heb. 12.

reason to move a Christian to looke unto his dutie.

Gods punishments. 5 Secondly, if we consider the sharp execution used by God upon offenders of this law, both before it was written, and since; we shal find great cause of fear also: as the wonderful punishment upon Adam, & so many millions of people besides, for his one fault: the drowning of al the world togither: the burning of Sodom and Gomorra with brimstone: the reprobation of Saul: the extreame chastisement of David: and the like. Which al being done by God with such rigor, for lesse and fewer sins than ours are, and also upon them, whom he had more cause to spare than he hath to tollerate us: may be admonishments what we must looke for at Gods hands, for breach of this law of serving him in this life.

Gen. 3.
Gen. 7.
Gen. 19.
1. Re. 28.
2. Re. 12.

Christs speeches. 6 Thirdly, if we consider the speeches and behaviour of our Lord and maister Christ in this matter, we shal have yet more occasion to dowt our owne case: who albeit he came now to redeeme us, and to pardon al, in al mildnes, humilitie, clemencie, and mercie: yet in this point of taking accounts, he is not woont to shew but austeritie and great rigor: not onlie in words, and familiar speeches with his Apostles; but also in examples and parables to this purpose. For so in one parable he damneth that poore servant to hel (where should be weping and gnashing of teeth) only for that he had

Mat. 25.

had not augmented his talent delivered him. And Christ confesseth there of himselfe, that he is a hard man, reaping where he sowed not, and gathering where he cast not abroad: expecting also advantage at our hands, for the talents lent us, and not accepting onlie his own again. And consequently threatning much more rigor to them which shal mispend his talents, as the most of us do. Again, he damneth the servant whom he found asleepe: he damned the poore man, which was compelled to come into the wedding, onlie for that he came without a wedding garment: he damned the five fooliſh virgins, for that they had not their oile with them, and were not readie (jump at the very hour) to go in with him, and would not know them when they came after: and finally he promiseth to damn al those (without exception) which shal work iniquitie, as S. Mathew testifieth. Mat. 24. Mat. 22. Mat. 25. Mat. 13.

7 Moreover, being asked by a certain ruler on a time, how he might be saved: he would geeve him no other hope (so long as he sought salvation by his works) though he were a prince, but only this; *If thou wilt enter into life, keepe the commandements of God*. And talking with his disciples at another time of the same matter, he geeveth them no other rule of their life, but this; *If ye love me, keepe my commandements*. As who should say, if you were never so much my disciples, if ye break my commande- Luc. 18. Mat. 19. Ioh. 14.

ments, there is no more love nor frindship betwixt us. And S. Iohn (which best of al others knew his meaning herein) expoundeth it in this sense, when he saith; *If a man* (saith he) *knoweth God, and yet keepeth not his commandements he is a liar, and the truth is not in him.* And more yet (to take away al hope or expectation from his disciples of any other way pleasing him than by keeping his commandements) he saith in another place, that *He came not to take away the law, but to fulfill it,* and streight way he infereth upon the same; *Whosoever therfore shal break one of the least of these commandements shal be called the least in the kingdom of heaven.* For which cause at his departure out of the world, the verie last words that he spake to his Apostles were these, that *They should teach men to observe al his commandements whatsoever.*

Iohn. 2.

Mat. 5.

Mat. 28.

8 By which appeereth the severe meaning that Christ had touching our account for the keeping of his commandements in this life. The which also may be gathered by that being asked whether the number were smal of them that should be saved: he counseleth men to strive to go into the strait gate: for that many should be shut out, yea even of them, which had eaten and drunken with him, and had enjoied the corporal presence of his blessed bodie, but had not regarded to live as he commanded them. In which case he signifieth that no respect or frindship must take place, with him

Luc. 13.

him at the laſt day: for which cauſe he ſaid to the man whom he had healed at the fiſh pools ſide in Ieruſalem, *Behold now thou art hole, ſee thou ſin no more, leaſt worſe come to thee than before.* And generally he warneth vs in Saint Mathews goſpel, that we agree with our adverſaries, and make our accounts ſtreight in this life: otherwiſe we ſhal pay the uttermoſt farthing in the life to come. And yet more ſeverely he ſaith in another place: *That we ſhal render account at the day of iudgment, for every idle word which we have ſpoken.* Ioh. 5. Mat. 5. Mat. 12.

9 Which day of judgement he warneth us of before, and foretelleth the rigor and danger in ſundrie places of holie ſcripture to the end we ſhould prevent the ſame: and ſo direct our lives while we have time in this world; as we may preſent our ſelves at that day without fear and danger, or rather with great joy and comfort; when ſo manie thouſands of wicked people ſhal appeer there, to their eternal confuſion.

10 And bicauſe there is nothing which ſo fitly ſheweth the ſeveritie of Chriſt in taking our account at the laſt day, as the order and maner of this judgement deſcribed moſt diligently by the holy ſcripture it ſelfe: it ſhal make much for our purpoſe, to conſider the ſame. And firſt of al, it is to be noted, that there be two judgements appointed after death; wherof the one is called particular; wherby ech man preſently upon *Of the day of iudgement.* *Two iudgements after death.*

upon his departure from this world, receaveth
Iohn. 5. particular ſentence, either of puniſhment, or
Mar. 25. and 16. of glorie, according to his deeds in this life(as
Chriſts own words are)wherof we have exam-
Luc. 16. ples in Lazarus,and the rich glutton,who were
preſently caried the one to pain, the other to
reſt, as Saint Luke teſtifieth ? And to dowt of
Lib.2.de anima.ca.4. this,were obſtinacie as Saint Auſten affirmeth.
The other judgment is called general, for that
it ſhal be of al men togither in the end of the
world,where ſhal a final ſentence be pronoun-
ced (either of reward or puniſhment) upon al
men that ever lived, according to the works
2.Cor.5. which they have done, good or bad, in this
life : and afterward never more queſtion be
made of altering their eſtate : that is,of eaſing
the pain of the one, or ending the glorie of
the other.

The particular iudgement.Aug. trac.49. in Io. 11 Now as touching the firſt of theſe two
judgements, albeit the holy ancient fathers,
eſpeciallie Saint Auſten, do gather and conſi-
der divers particulars of great ſeveritie and
feare(as the paſſage of our ſoul from the body
to the tribunal ſeat of God,under the cuſtody
both of good and evil angels : the fear ſhe
hath of them : the ſodain ſtrangenes of the
place where ſhe is : the terror of Gods pre-
ſence; the ſtrait examination ſhe muſt abide;
and the like) yet for that the moſt of theſe
things are to be conſidered alſo in the ſecond
judgement which is general; I wil paſſe over

to

to the ſame, noting only certain reaſons yeelded by the holy fathers, why God after the firſt judgement, wherin he had aſſigned to ech man according to his deſerts in particular, would appoint moreover this ſecond general judgment. Wherof the firſt is, for that the body of man riſing from his ſepulchre, might be partaker of the eternal puniſhment, or glorie of the ſoul: even as it hath beene partaker with the ſame, either in vertue, or vice in this life. The ſecond is, that as Chriſt was diſhonored and put to confuſion here in the world publikly: ſo much more he might ſhew his majeſtie and power, at that day in the ſight of al creatures, and eſpecially of his enimies. The third is, that both the wicked and good might receave their reward openly, to more confuſion, & hart greefe of the one, and to the greater joy and triumph of the other, who commonly in this world have been overborn by the wicked. The fourth is, for that evil men when they die, do not commonly carie with them al their demerit and evil: for that they leave behind them either their evil example; or their children, and familiars corrupted by them; or els books and means which may in time corrupt others. Al which being not yet done, but comming to paſſe after their death, they cannot ſo conveniently receave their judgement for the ſame preſently: but as the evil falleth out, ſo their pains are to be

Why there be two iudgments appointed.

1

2

3

4

Conſider wel this reaſon good reader.

be increaſed. The like may be ſaid of the good. So that (for examples ſake) Saint Pauls glorie is increaſed daily, and ſhal be unto the worlds end, by reaſon of them that daily profit by his writings and example: and the pains of the wicked are for the like reaſon daily augmented. But at the laſt day of judgment, ſhal be an end of al our dooings, & then it ſhal be ſeene evidently, what ech man is to have in the juſtice, and mercie of God.

Of the generall day of iudgment. Eccl. 12.

12 To ſpeak then of this ſecond judgement general, and common for al the world, wherin as the ſcripture ſaith, *God ſhal bring into iudgment everie error which hath beene committed.* There are divers circumſtances to be conſidered, and divers men do ſet down the ſame diverſly: but in mine opinion, no better, plainer, or more effectual declaration can be made therof, than the very ſcripture maketh it ſelfe, ſetting forth unto us in moſt ſignificant words, al the maner, order, and circumſtances, with the preparation therunto as followeth.

Luc. 21. Mat. 24. Mar. 13.

13 At that day, there ſhal be ſignes in the ſun, and in the moone, and in the ſtars: the ſun ſhal be darkened: the moone ſhal geeve no light: the ſtars ſhal fal from the ſkies: and al the powers of heaven ſhal be mooved: the firmament ſhal leave his ſituation with a great violence: the elements ſhal be diſſolved with heat: and the earth, with al that is in it, ſhal be conſumed with fire: the earth alſo ſhal moove

off

off hir place, and ſhal fly like a little deere or ſheepe. The diſtreſſe of nations upon the earth ſhal be great, by reaſon of the confuſion of the noiſe of the ſea and fluds, and men ſhal wither away for fear and expectation of theſe things, that then ſhal come upon the whole world. And then ſhal the ſigne of the Son of man appeer in the skie, and then ſhal al the tribes of the earth moorn and wail: and they ſhal ſee the Son of man comming in the clouds of heaven, with much power and glorie, great authoritie, and majeſtie. And then in a moment in the twinkling of an eie, he ſhal ſend his Angels with a trumpet and with a great crie at midnight, and they ſhal gather together his elect from the fower parts of the world, from heaven to earth. Al muſt be preſented before the judgement ſeat of Chriſt, who wil bring to light thoſe things which were hidden in darknes, and wil make manifeſt the thoughts of mens harts: and whatſoever hath beene ſpoken in chambers in the eare, ſhal be preached upon the houſe top. Account ſhal be asked of every idle word, & he ſhal judge our very righteouſnes it ſelfe. Then ſhal the juſt ſtand in great conſtancie, againſt thoſe which have afflicted them in this life: and the wicked ſeeing that, ſhal be troubled with an horrible fear, & ſhal ſay to the hils, fal upon us, and hide us from the face of him that ſitteth upon the throne, and from the anger of the lambe, for that

Eſai. 13.

1.Cor.13.

Mat. 25.

2.Cor.5.

1.Co.4.a.

Luc. 12.

Pſal. 74.

Sap. 5.

Luc.23.

Apoc.6.

that the great day of wrath is come. Then ſhal
Mat.25. Chriſt ſeparate the ſheepe from the goats, and ſhal put the ſheepe on his right hand and the goats on the left, and ſhal ſay to thoſe on the right hand, come ye bleſſed of my father, poſſeſſe the kingdome prepared for you, from the beginning of the world: I was hungry; & you gave me to eat: I was a ſtranger, and you gave me harbor: I was naked, and you clothed me: I was in priſon, and you came to me. Then ſhal the juſt ſay, O Lord, when have we done theſe things for thee? And the King ſhal anſwer: truly when you did them to the leſt of my brothers you did it to me. Then ſhal he ſay to them on his left hand; Depart from me (you accurſed) into everlaſting fire, prepared for the devil and his angels: for I was hungry, and ye fed me not: I was a ſtranger, and you harbored me not: I was naked, and you clothed me not: I was ſick, and in priſon, and you viſited me not. Then ſhal they ſay, O Lord, when have we ſeen thee hungrie, or thirſtie, or a ſtranger, or naked, or ſick, or in priſon & did not miniſter unto thee? And he ſhal anſwer, verily I tel you, ſeeing you have not done it to one of theſe leſſer, you have not done it to me. And then theſe men ſhal go into eternal puniſhment; and the juſt into life everlaſting.

14 Tel me what a dreadful preparation is here laied down? How many circumſtances of fear and horror? It ſhal be (ſaith the ſcripture)

at midnight, when commonly men are asleep: it shal be with hideous noise of trumpets; sound of waters; motion of al the elements: what a night wil that be troweſt thou, to see the earth shake; the hils & dales mooved from their places; the moone darkened; the stars fal down from heaven; the whole element shivered in peeces; and al the world in a flaming fire.

15 Can any tong in the world expresse a thing more forcibly than this matter is expressed by Christ, the Apostles, and Prophets themselves? What mortal hart can but tremble in the middest of this unspeakable terror? Is it marvel if the very just men and the Angels themselves are said to fear it? And then (as S. Peter reasoneth;) *If the iust shal scarce be saved; where shal the wicked man, and sinner appeer?* What a dreadful day wil it be for the careles and loose Christian (which hath passed his time pleasantly in this world) when he shal see so infinite a sea of fears and miseries to rush upon him? 1. Pet. 4.

16 But besides al these most terrible and fearce preparations, there wil be many other matters, of no lesse dreadful consideration: as to see al sepulchres open at the sound of the trumpet, and to yeeld foorth al their dead bodies, which they have received from the beginning of the world: to see al men, women and children, kings and queens, princes and potentates, to stand there naked in the face of al crea-

creatures: their sins revealed, their secret offences laid open, done and committed in the closets of their pallaces, and they constrained and compelled to geeve accounts of a thousand matters, whereof they would disdain to have beene told in this life: as, how they have spent the time; how they have imploied their welth; what behavior they have used towards their brethren; how they have mortified their senses; how they have ruled their appetites; how they have obeied the inspirations of the holy ghost; and finally how they used al good gifts in this life?

The demands at the last day.

17 Oh (deare brother) it is unpossible to expresse what a great treasure a good conscience wil be at this day: it wil be more worth, than ten thousand worlds: for wealth wil not help: the judge wil not be corrupted with money: no intercession of worldly frinds shal prevail for us at that day, no not of the angels themselves: whose glorie shal be then as the prophet saith; *To bind kings in fetters, and noble men in iron manacles, to execute upon them the judgement prescribed, and this shal be glorie to al his saints.* Alas, what wil al those wise people do then, that now live in delites, and can take no pain in the service of God? What shift wil they make in those extremities? Whether wil they turn them? Whose help wil they crave? They shal see al things cric vengeance about them; al things yeeld them cause of feare and terror:

Psa. 149.

but

but nothing to yeeld them any hope or comfort. Above them shal be their judge offended with them for their wickednes: beneath them hel open, and the cruel fornace readie boiling to receave them: on the right hand shal be their sins accusing them: on the left hand the devils ready to execute Gods eternal sentence upon them: within them; their conscience gnawing: without them, al damned soules bewailing: on everie side the world burning. Good Lord what wil the wretched sinner do, invironed with al these miseries? How wil his hart sustain these anguishes? What way wil he take? To go back is impossible: to go forward is intollerable. What then shal he do, but (as Christ foretelleth) he shal drie up for very fear: seeke death, and death shal fly from him, cry to the hils, to fal upon him, and they refusing to do him so much pleasure, he shal stand there as a most desperate forlorne, and miserable caitife wretch, until he receave that dreadful and irrevocable sentence; *Go you accursed into everlasting fire.* Mat. 24. Apoc. 6. Apoc. 9. Mat. 25.

A pitiful case. Anselm.

18 Which sentence once pronounced, consider what a doleful cry and shout wil streight follow. The good rejoising and singing praises in the glorie of their saviour: the wicked bewailing, blaspheming, and cursing the day of their nativitie. Consider the intollerable upbraieng of the wicked infernal spirits, against these miserable condemned souls, now delive-

The last sentence pronounced.

red to them in pray for ever. With how bitter ſcofs and taunts wil they hale them on, to torments. Conſider the eternal ſeperation that then muſt be made: of fathers & children; mothers & daughters; frinds and companions: the one to glorie, the other to confuſion, with out ever ſeeing one the other again: and (that which ſhal be as great a greefe as any other: if it be tru that ſome conceave, that our knowledge one of another here on earth ſhal ſo far remain) the ſon going to heaven ſhal not pitie his own father or mother going to hel, but ſhal rejoice at the ſame, for that it turneth to Gods glorie, for the execution of his juſtice. What a ſeparation (I ſay) ſhal this be? What a farewel? Whoſe hart would not break at that day, to make this ſeparation, if a hart could break at that time, & ſo end his pains? But that wil not be. Where are al our delites now! Where are al our pleaſant paſtimes become? Our bravery in apparel; our gliſtering in gold; our honor done to us with cap and knee; al our delicate fare; al our muſik; al our wanton daliances and recreations we were wont to have; al our good frinds and merie companions, accuſtomed to laugh, and to diſport the time with us? Where are they become? Oh (deere brother) how ſower wil al the pleaſures paſt of this world ſeeme at that hour? How doleful wil their memorie be unto us? How vain a thing wil al our dignities

ties, our riches, our poſſeſſions appeere? And on the contrarie ſide, how joiful wil that man be, that hath attended in this life to live vertuouſlie, albeit with pain, and contempt of the world? Happy creature ſhal he be, that ever he was born, & no toong but Gods can expreſſe his happines.

19 And now to make no other concluſion of al this, but even that which Chriſt himſelfe maketh: let us conſider how eaſie a matter it is now for us (with a little pain) to avoid the danger of this day, & for that cauſe it is foretold us by our moſt merciful judge and Saviour, to the end we ſhould by our diligence avoid it. For thus he concludeth after al his former threatnings; *Videte, vigilate, &c. Locke about you, watch and praie ye, for you know not when the time ſhal be. But as I ſay to you, ſo I ſay to al, be watchful.* And in another place, having reckoned up al the particulars before recited, leaſt any man ſhould dowt that al ſhould not be fulfilled, he ſaith; *Heaven and earth ſhal paſſe, but my words ſhal not paſſe.* And then he addeth this exhortation; *Attend therfore unto your ſelves, that your harts be not overcome with banquetting, and dronkenes, & with the cares of this life, and ſo that day come upon you ſodenly. For he ſhal come as a ſnare upon them which inhabite the earth: be you therfore watchful, and alwais pray, that you may be woorthy to eſcape al theſe things which are to com, & to ſtand confidently before the Son of man at this day.* What a frind-

The concluſion.

Mar. 13.

Mat. 24.

A goodly exhortation of Chriſt.

ly and fatherly exhortation is this of Christ? Who could desire a more kind, gentle, or effectual forewarning? Is there anyman that can plead ignorance hereafter? The verie like conclusion gathered Saint Peter out of the premises, when he saith; 2.Pet.3. *The day of the Lord shal come as a theefe: in which the elements shal be dissolved, &c. Seeing then al these things must be dissolved: what maner of men ought we to be in holy conversation, and pietie, expecting and going on to meete the comming of that day of the Lord, &c.* This meeting of the day of judgement (which Saint Peter speaketh of) is an earnest longing after it, which never is had until first there go before a du examination of our estate, and speedy amendment of our life past. Therfore saith most notably the Eccl.18. wise man; *Provide thee of a medicine before the sore come, and examine thy selfe before iudgement: and so shalt thou find propitiation in the sight of God.* To which Saint Paul agreeth when he saith; 1.Cor.11. *If we would iudge our selves, we should not be iudged.* But bicause no man entreth into du judgement of himselfe, and of his own life: therof it commeth, that so few do prevent this latter judgement; so few are watchful, and so many fal a sleepe in ignorance of their own danger. Our Lord give us grace to looke better about us.

CHAP.

CHAP. VI.

A consideration of the nature of sin, and of a sinner: for the iustifieng of Gods severitie shewed in the Chapter before.

TO the end that no man may justly complain of the severe account which God is to take of us at the last day, or of the severitie of his judgement set down in the chapter before: it shal not be amisse to consider in this chapter the cause why God doth shew such severitie against sin and sinners; as both by that which hath been said doth appeer, and also by the whole course of holie scripture; where he in every place almost denounceth his extreme hatred, wrath, & indignatiõ against the same: as where it is said of him; *That he hateth al those that work iniquitie. And that both the wicked man and his wickednes, are in hatred with him.* And finaly that the whole life of sinners, their thoughts, words & works, yea and their good actions also, are abhominations in his sight, whiles they live in sin. And that (which yet is more) he cannot abide nor permit the sinner to praise him, or to name his testament with his mouth, as the holy Ghost

Gods hatred to sinners.
Psal. 5.
Psal. 14.
Pro. 15.
Iob. 11.
Esai. 1.
Psal. 13.
Psal. 49.
Eccl. 15.

teſtifieth: and therfore no marvel if he ſhew ſuch rigor to him at the laſt day, whom he ſo greatly hateth and abhorreth in this life.

The reaſon why God ſo hateth a ſinner.

2 There might be many reaſons alledged of this: as the breach of Gods commandements; the ingratitude of a ſinner in reſpect of his benefits, and the like: which might juſtifie ſufficiently his indignation towards him. But there is one reaſon above the reſt, which openeth the whole fountain of the matter: and that is, the intollerable injurie don unto God, in everie ſin that wittingly we do commit; which in deed is ſuch an opprobrious injurie, and ſo diſhonorable, as no mean potentate could beare the ſame at his ſubjects hands: and much leſſe God himſelfe (who is the God of majeſtie, may abide to have the ſame ſo often iterated againſt him, as commonly it is by a wicked man.

3 And for the underſtanding of this injurie, we muſt note, that every time we commit ſuch a ſin, there doth paſſe thorough our hart (though we mark it not) a certein practik diſcourſe of our underſtanding (as there doth alſo in everie other election) wherby we lay before us, on the one ſide, the profit of that ſin, which we are to commit, that is, the pleaſure that draweth us to it: and on the other part, the offence of God, that is, the leeſing of his frindſhip by that ſin if we do it: and ſo having as it were the balances there before us, and putting

putting God in one end, and in the other the aforesaid pleasure: we stand in the midst deliberating and examining the waight of both parts, and finally, we do make choise of the pleasure, and do reject God: that is, we do choose rather to leese the frindship of God, with his grace, and whatsoever he is worth besides, than to lose that pleasure and delectation of sin. Now what thing can be more horrible, than this? What can be more spiteful to God, than to prefer a most vile pleasure before his majestie? Is not this worse than intollerable injurie of the Iewes, who chose Barrabas the murderer, & rejected Christ their Saviour? Surely how heinous soever that sin of the Iewes were, yet in two points this doth seeme to exceede it: the one, in that the Iewes knew not whom they refused in their choise, as we do; the other in that they refused Christ but once, and we do it often, yea daily, & hourly, when with advisement we give consent in our harts unto sin.

The iniurie done to God by sin.

Mat. 17.
Mat. 15.

4 And is it marvel then, that God dealeth so severely and sharply in the world to come with wicked men, who do use him so opprobriously & contemptuously in this life? Surely the malice of a sinner is great towards God, & he doth not only dishonor him by contempt of his cõmandements, & by preferring most vile creatures before him: but also beareth a secret hatred & grudge against his majestie, & would (if

The malice of a sinner towards God.

it lay in his power) pul him out of his seat, or (at the leastwise) wish there were no God at al to punish sin after this life. Let every sinner examine the bottom of his conscience in this point, whether he could not be content, there were no immortalitie of the soule; no reckoning after this life; no judge; no punishment; no hel; & consequently no God, to the end he might the more securely enjoy his pleasures?

5 And bicause God (which searcheth the hart and reins, seeth wel this traiterous affection of sinners towards him, lurking within their bowels, how smooth soever their words are: therfore he denounceth them for his enimies in the scripture, and professeth open war and hostilitie against them. And then suppose you, what a case these miserable men are in, (being but seely wormes of the earth) when they have such an enimy to fight against them, as doth make the very heavens to trēble at his looke. And yet that it is so, heare what he saith, what he threatneth, what he thūdreth against them. After he had by the mouth of Esay the prophet repeated many sins abhominable in his sight (as the taking of bribes, oppressing of poore people, and the like) he defieth the doers therof, as his open enimies, saieng; *Thus saith the Lord of hosts, the strong Lord of hosts of Israel: Behold I wil be revenged upon my enimies, and wil comfort my selfe in their destruction.* And the prophet Dauid, as he was a man in most high favor

Sapi. 1.
Rom. 8.
Psal. 7.
Rom. 5.
Iaco. 4.
1. Ioh. 3.

Sinners enimies to God, and God to them.

Such like also. Isa. 26.11

favor with God, and made very privie to his secrets: so he very much doth utter this severe meaning and infinite displeasure in God against sinners, calling them his enimies, vessels of his wrath, and ordained to eternal ruin and destruction: and complaineth that the world wil not beleeve this point; *An unwise man* (saith he) *wil not learn this, neither wil the foole understand it.* What is this? How sinners after they be sprong up, and workers of iniquitie (after they have appeered to the world) do perish everlastingly? And what is the reason of this? He answereth immediately; *Bicause thy enimies (ô Lord) behold, ô Lord, thine enimies shal perish, and al those that work iniquitie shal be consumed.* By this we see, that al sinners be enimies to God, and God to them, and we see also upon what ground and reason. But yet (for the further justifieng of Gods severitie) let us consider in what measure his hatred is towards sin: how great; how far it proceedeth; within what bounds it is cõprehended; or if it hath any limits or boũds at al, as indeed it hath not, but is infinite, that is without measure or limitation. And (to vtter the matter as in truth it standeth) if al the toongs in the world were made one tong; & al the understandings of al creatures (I mean of Angels and men) were made one understanding: yet could neither this tong expresse, nor this understanding cõceave the great hatred of Gods hart towards every

Psal. 90.

Gods hatred infinite against sinners.

every sin, which we do wittingly commit. And the reason hereof standeth in two points. First, for that God by how much more he is better than we are; by so much more he loveth goodnes and hateth sin, than we do: and bicause he is infinitely good; therfore his love to goodnes is infinite, as also his hatred to evil, and consequently his rewards to them both are infinite, the one in hel, the other in heaven.

Why every sin deserveth infinite punishment.

6 Secondlie we see by experience, that how much more great and worthie the person is, against whom an offence is committed, so much greater the offence is: as the selfesame blow geeven to a servant, and to a prince differeth greatly in offence, and deserveth different hatred and punishment. And for that every sin which we advisedly commit, is done directly against the person of God himselfe, as hath beene declared before, whose dignitie is infinite: therefore the offence or guilt of everie such sin is infinite, and consequently deserveth infinite hatred, and infinite punishment at Gods hands. Hereof foloweth the reason of divers things both said and done by God in the scriptures, and taught by Divines touching the punishment of sin, which seeme strange unto the wisdome of the world, and in deede scarce credible. As first of al, that dreadful punishment of eternal and irrevocable damnation of so manie thousands, yea millions of Angels created to glorie, with almost infinite perfection,

Rom. 8.
1. Cor. 1.

The punishment of Angels.

fection, and that for one onely sin, once committed, and that only in thought, as Divines do hold. Secondly, the rigorous punishment of our first parents Adam and Eve, and al their posteritie, for eating of the tree forbidden: for which fault, besides the chastising of the offenders themselves, & al the creatures of the earth for the same, and al their children & offspring after them, both before the incarnation of Christ, & since (for albeit we are delivered from the guilt of that sin yet temporal chastisements remain upon us for the same: as hunger, thirst, cold, sicknes, death, and a thousand miseries mo) besides also the infinite men damned for the same: besides this (I say, which in mans reason may seeme severe inough) Gods wrath and justice could not be satisfied except his own son had come downe into the world; and taken our flesh upon him, and by his pains satisfied for the same. And when he was come down and had in our flesh subjected himselfe unto his fathers justice, albeit the love his father bare him, were infinite: yet that God might shew the greatnes of his hatred and justice against sin, he never left to lay on upon his own blessed deere son: no not then when he saw him sorrowful unto death, and bathed in a sweat of blood and water, and crieng; *O Father mine, if it be possible let this cup passe from me.* And yet more pitifully after upon the crosse; *O my God, why hast thou forsaken me.* Notwith-

Of Adam and Eve.

Esai. 53.

Mat. 26. Mar. 14. Luc. 22.

withstanding al this (Isay) his father delivered
Mat. 27. him not, but laid on stripe upon stripe, pain
Psal. 21. upon pain, torment after torment, until he had
Esai. 53. rendred up his life and soul into his said fathers hands: which is a wonderful and dreadful document of Gods hatred against sin.

The sin of Esau. 7 I might here mention the sin of Esau in selling his inheritance for a little meat: of which
Gen. 25. & 27. the Apostle saith; *He found no place of repentance*
Heb. 12. *after, though he sought the same with teares.* Also
Of Saul. the sin of Saul who (his sin being but one sin,
1. Re. 15. and that only of omission, in not killing Agag
and 16. the king of Amalek, and his cattel, as he was
1. Re. 9. & willed) was utterly cast off by GOD for the
15. & 16. same (though he were his annointed and chosen servant before) and could not get remission of the same, though both he, and Samuel the prophet did greatly lament and bewail the same sin, or at least, that he was rejected.

2. Reg. 9. 8 Also I might alledge the example of king
Psal. 6. 34. David, whose two sins, albeit (upon his hartie
68. 108. repentance) God forgave: yet notwithstan-
101. 29. ding al the sorrow that David conceaved for
2. Re. 12. the same, God chastised him with marvelous severitie: as with the death of his son; and other continual affliction on himselfe as long as he lived. And al this to shew his hatred against sin, and therby to terrifie us from committing the same.

9 Of this also do proceed al those hard and bitter speeches in scripture touching sinners, which

which comming from the mouth of the holie Ghost (and therfore being most tru and certein) may justly geeve al them great cause of fear which live in sin, as where it is said; *Death, bloud, contention, edge of sword, oppression, hunger, contrition, and whips: al these things are created for wicked sinners.* And again; *God shal rain snares of fire upon sinners, brimstone with tempestuous winds, shal be the portion of their cup.* Again, God wil be knowen at the day of judgment upon the sinner, who shal be taken in the works of his own hands: many whips belong unto a sinner: let sinners be turned into hel: God shal scatter al sinners: God shal dash the teeth of sinners in their mouths: God shal scoff at a sinner, when he seeth his day of destruction commeth on: the sword of sinners shal turn into their own harts: thou shalt see when sinners shal perish: the arms of sinners shal be crushed and broken: sinners shal wither from the earth: desire not the glorie and riches of a sinner, for thou dost not know the subversion which shal come upon him: God hath given him riches to deceave him therwith: behold, the day of the Lord shal come (a cruel day and ful of indignation, wrath and furie) to make desolate the earth, and to crush in peeces hir sinners within hir. The just man shal rejoice seeing this revenge, and then shal he wash his hands in the blood of sinners. These and a thousand such sentences more of scripture, which I omit, uttered

Eccl. 40.
Psal. 10.
Psal. 9.
Psal. 3.
Psal. 9.
Psal. 36.
Psa. 144.
Psal. 57.
Psal. 36.
Psa. 103.
Psa. 140.
Eccl. 2.
Psal. 71.
Esai. 13.
Psal. 57.

tered by the holy Ghoſt againſt ſinners, may inſtruct us of their pittiful eſtate, and of the unſpeakable hatred of God againſt them, as long as they perſiſt in ſin.

10 Of al theſe conſiderations the holy ſcriptures do gather one concluſion greatly to be noted and conſidered by us: which is; *Miſeros facit populos peccatum: Sin bringeth men to miſerie.* And again; *Qui diligit iniquitatem, odit animam ſuam: He which loveth iniquitie, hateth his own ſoul.* Or as the Angel Raphael uttereth it in other words; *They which commit ſin, are open enimies to their own ſoules.* Wherfore they lay down to al men, this general, ſevere, and moſt neceſſarie commandement, upon al the pains before recited. *Quaſi a facie colubri fuge peccata.* And again; *Cave ne aliquando peccato conſentias.* Beware thou never conſent to ſin, for howſoever the world doth make litle account of this matter, of whom (as the ſcripture noteth;) *The ſinner is praiſed in his luſts, and the wicked man is bleſſed.* Yet moſt certain it is; for that the ſpirit of God avoucheth it; *Qui facit peccatum ex diabolo eſt: He which committeth ſin is of the divel.* And therfore is to receave his portion among devils at the latter day.

Pro. 14.
Pſal. 10.
Tob. 12.
Eccl. 21.
Tob. 4.
Pſal. 9.
1. Joh. 3.

The obſtinacie of ſinners.

11 And is not al this ſufficient (deer brother) to make us deteſt ſin, and to conceave ſom fear in committing therof? Nay is not al this ſtrong inough to batter their harts, which live in ſtate of ſin, and do commit the ſame

same daily, without consideration or scruple? What obstinacie and hardnes of hart is this? Surely we see the holy Ghost prophesied truly of them when he said; *Sinners alienated from God, are possessed with a fury like a serpent, and like a deafe cocatrice which stoppeth hir eares to the inchanter.* This fury (I say) is the fury or madnes of wilful sinners, which stop their eares like serpents, to al the holy inchantments that God can use unto them for their conversion: that is, to al his internal motions and good inspirations; to al remorse of their own consciences; to al threatnings of holy scriptures; to al admonishments of Gods servants; and to al the other meanes which God doth use for their salvation. Psal. 57.

12 Good Lord, who would wittingly commit any sin, for the gaining of ten thousand worlds, if he considered the infinite damages, hurts, inconveniences, and miseries which do come by the committing of one sin? For first, he that in such sort sinneth, leeseth the grace of God, which was given him: which is the greatest gift that God can give to a creature in this life, & consequently he leeseth al those things which did accompany that grace: as the vertues and gifts of the holy Ghost, wherby the soul was beautified in the sight of hir spouse, and armed against the assaults of hir enimies. Secondly, he leeseth the favor of God, and consequently his fatherly protection, care and provi- *The losses that came by sin.* Isa. 11. & Ier. ibid.

providence over him, & gaineth him to be his profeſſed enimie. Which, how great a loſſe it is, we may eſteem by the ſtate of a worldly courtier, which ſhould leeſe the favor of an earthly prince, and incur mortal hatred by the ſame. Thirdly, he leeſeth al inheritance, claime, & title to the kingdome of heaven, which is du only bygrace, as S. Paul noteth: and conſequently depriveth himſelfe, of al dignities and commodities folowing the ſame in this life: as the condition and high priviledge of a ſon of God; the communion of ſaints; the protection of Angels, and the like. Fourthly, he leeſeth the quiet, ioy, and tranquillitie of a good conſcience, and al the favors, cheriſhments, conſolations, and other comforts, wherewith the holy Ghoſt is woont to viſit the minds of the juſt. Fiftly, he leeſeth the reward of al his good works done ſince he was born, and whatſoever he doth or ſhal do while he ſtandeth in that ſtate. Sixtly, he maketh himſelfe giltie of eternal puniſhment, and ingroſſeth his name in the booke of perdition, and conſequently bindeth himſelf to al thoſe inconveniences, wherto the reprobate are ſubiect: that is, to be inheritor of hel fire; to be in the power of the devil, and his angels; to be ſubiect to al ſin and temptation of ſin; and his ſoul (which was before the temple of the holy Ghoſt; the habitation of the bleſſed Trinitie, and place of repoſe for the Angels to viſite) now to be the neſt of ſcorpi-

Rom. 6.

scorpions, and dungeon of devils, and himselfe a companion of the miserable damned. Lastly, he abandoneth Christ, and renounceth the portion he had with him, making himselfe a perseeuter of the same by treading him under his feete. And crucifieng him again, and defiling his blood (as the Apostle saith) in sinning against him, which died for sin, and therfore the same Apostle pronounceth a marvelous heavie sentence against such in these words; *If we sin wilfully now after we have receaved knowledge of the truth: there remaineth no more sacrifice for sins, but rather a certain terrible expectation of iudgement, and emulation of fire which shal consume the adversaries.* To which Saint Peter agreeth, when he saith; *It had beene better not to have knowen the way of iustice, than after such knowledge to slide back again from the holie commandement which was given.* Heb. 10. Heb. 6. Rom. 6. Heb. 10. Rom. 16. 2. Pet. 2.

13 Now then let our worldlings go and solace themselves with sin as much as they wil: let them excuse and pleasantly defend the same, saieng; Pride is but a point of gentrie; gluttonie, good felowship; lecherie, and wantonnes, a trik of youth; and the like: they shal finde one day, that these excuses wil not be receaved; but rather that these pleasant devises, wilbe turned into teares. They shal prove that God wil not be jested with, but that he is the same God stil, and wil aske as severe account of them, as he hath done of others be- *Excuse of sin.* Gal. 6.

fore: although it pleaſe not them now to keep any account of their life at al: but rather to turn al to diſport and pleaſure, perſwading themſelves, that howſoever God hath dealt with others before, yet he wil forgive al to them: but the holie ſcripture reaſoneth after another maner, which I would have every wiſe Chriſtian to conſider.

14 Saint Paul comparing the Iewes ſins with
Rom. 11. ours, maketh this collection; *If God ſpared not the natural boughs, take heed leaſt he ſpare not thee.* And therupon he inferreth this admonition; *Noli altum ſapere, ſed time*; *Be not too high minded, but fear*. Again, the Apoſtle reaſoneth thus upon the old and the new law: he that broke the law of Moiſes, being convicted by two or
Heb. 10. three witneſſes, dieth for the ſame without commiſeration or mercie: & how much more greevous puniſhment doth he deſerve which breaking the law or Chriſt by wilful ſin, treadeth the Son of God under his feet; polluteth the blood of the new teſtament; and reprocheth the holie Ghoſt? In like maner reaſoneth
2. Pet. 2. Saint Peter and Saint Iude touching the ſin of
Ep. Iud. Angels, and ours. If God ſpared not the Angels when they ſinned; but did thruſt them down to hel, there to be tormented, and to be kept unto judgement with eternal chaines under darknes: how much leſſe wil he ſpare
2. Pet. 2. us? And again: If the Angels which paſſe us in power and ſtrength, are not able to bear

Gods

Gods execrable judgement against them, what shal we do? Again in another place, he reasoneth thus: If the just man shal hardly be saved, where shal the wicked man and sinner appeere? By which examples we are instructed to reason in like sort: if God have punished so severelie one sin in the Angels, in Adam, and in others before recited: what shal I look for, which have committed so many sins against him? If God have damned so many for lesser sins than mine be: what wil he do to me for greater? If God hath born longer with me, than he hath done with many other, whom he hath cut off without geving them time of repentance: what reason is there, that he should bear longer with me? If David and others after their sins forgeeven them, were nevertheles so sharply chasticed, what punishment remaineth for me either here or in the world to come; for so many, and so greevous sins committed? If it be tru that our Savior saith, that the way is hard, and the gate narrow wherby men go into heaven, and that they shal answer for every idle word before they enter there: what shal become of me, which do live so easie a life, and do keepe no account of my deedes, and much lesse of my words? If good men in old time did take such pains in the way of their salvation, and yet (as Saint Peter saith) the very just were scarce saved: what a state am I in which take no pain at al, but do live in al

2. Pet. 4.
A good manner of reasoning.
Mat. 7.
Luc. 13.
Mat. 12.

kind of pleaſure and worldly delites?

15 Theſe kinds of conſequents were more tru and profitable for us, wherby we might enter into ſome conſideration of our own danger, and into ſome fear of the judgements of God, for want wherof the moſt part of ſins amongſt Chriſtians are committed: for ſo the holy ſcripture deſcribing divers cauſes of wickednes among men, putteth theſe two for principal. Firſt, the flatterie of the world; *Quoniam laudatur peccator in deſideriis animæ ſuæ: For that the ſinner is praiſed in his luſts.* And ſecondly; *Quia auferuntur iudicia tua a facie eius: For that thy iudgements (ô Lord) are not before his face.* And on the contrarie ſide ſpeaking of himſelfe he ſaith; *I have kept the wais of the Lord, and have not behaved my ſelfe impiouſly towards God.* And he geeveth the reaſon therof immediatly; *For that al his iudgements are in my ſight.* And again; *I have feared thy iudgements, ô Lord.* And again; *I have beene mindful of thy iudgements.* And how profitable this fear is, he ſheweth in the ſame place, demanding this fear moſt inſtantly at Gods hands: for ſo he praieth; *Strike my fleſh thorough with thy fear, ô Lord.* And S. Paul (after he had ſhewed to the Corinthians, that *We muſt al be preſented before the iudgement ſeat of Chriſt*) maketh this concluſion; *We knowing therfore theſe things, do perſuade the fear of the Lord unto men.* And Saint Peter after a long declaration of the majeſtie of God, and Chriſt now raigning in heaven,

Pſal. 9.

How neceſſarie it is to fear.

Pſa. 118.

2. Cor. 5.

heaven, concludeth thus; *If then you cal him father, which doth iudge everie man according to his works without exception of perſons: do you live in fear, during the time of this your habitation upon earth.* A neceſſarie leſſon (no dowt) for al men, but ſpecially for thoſe which by reaſon of their ſins and wicked life, do remain in diſpleaſure and hatred of God, and hourly ſubject (as I have ſhewed) to the furie of his judgements: which if they once fal into, they are both irrevocable, and intollerable: and they may be fallen into as eaſily, and by as manie wais, as a man may tome to death, which are infinite, eſpecially to them, who by their wickednes have loſt the peculiar protection of God, and ſo conſequently of his angels too (as I have ſhewed) & have ſubjected themſelves to the feends of darknes, who do nothing elſe but ſeeke their deſtruction both of bodie and ſoul, with as great diligence as they can. What wiſe man then would but fear in ſuch a caſe? Who could eat, or drink, or ſleepe quietly in his bed until by tru and hartie repentance, he had diſcharged his conſcience of ſin? A little ſtone falling from the hows upon his head; or his horſe ſtumbling under him as he rideth; or his enimie meeting him on the high way; or an agew comming with eating or drinkiug a little too much; or ten thouſand means beſides (wherof he ſtandeth daily and hourly in danger) may rid him of this life, and put him in that caſe, as

1. Pet. 1.

The danger of them which live in ſin.

no creature of this world, nor any continuance of time ſhal be able to deliver him thence again. And who then would not fear? Who would not tremble?

16 The Lord of his mercie geeve us his holy grace, to fear him as we ſhould do, and to make ſuch account of his juſtice, as he by threatning the ſame would have us to do. And then ſhal not we delay the time, but reſolve our ſelves to ſerve him whiles he is content to accept of our ſervice, and to pardon us al our offences, if we would once make this reſolution from our hart.

CHAP. VII.

Another conſideration for the further iuſtifieng of Gods iudgements and declaration of our demerit, taken from the maieſtie of God, and his benefits towards us.

ALbeit the moſt part of Chriſtians throgh their wicked life arrive not to that eſtate wherin holie David was, when he ſaid to God; *Thy iudgements ô Lord are pleaſant unto me*, as indeed they are to al thoſe that live vertuouſly, and have the teſtimonie of a good conſcience: yet at leaſtwiſe,

Pſa. 118.

wise, that we may say with the same prophet; *The iudgements of the Lord are tru and iustified in themselves*: And again; *Thou art iust ô Lord, and thy iudgement is right.* I have thought good, to ad a reason or two mo in this chapter, wherby it may appeer how great our offence is towards God, by sinning as we do, & how righteous his judgments and justice are against us for the same. Psal. 18.

2 And first of al is to be considered the majestie of him against whom we sin: for most certain it is (as I have noted before) that every offence is so much the greater, and more greevous, by how much greater and more noble the person is against whom it is done, and the partie offending more base and vile. And in this respect God (to terrifie us from offending him) nameth himselfe often, with certain titles of majestie, as to Abraham; *I am the almightie Lord:* And again; *Heaven is my seat, and the earth is my footstoole.* And again, he commanded Moises to say to the people in his name, this ambassage; *Harden not your necks any longer, for that your Lord and God, is a God of gods, and a Lord of lords, a great God, both mightie and terrible, which acceptеth neither person nor bribes.* *The maiestie of God.* Gen. 17. Esai. 66. Deu. 10.

3 First then I say, consider (gentle Christian) of what an infinite majestie he is, whom thou a poore woorm of the earth, hast so often and so contemptuously offended in this life. We see in this world, that no man dareth to offend

openly, or say a word against the majestie of a prince within his own dominions: and what is the majestie of al the princes upon earth, compared to the thousandth part of the majestie
Psa.148. of God, who with a word made both heaven and earth, and al the creatures therin, and with halfe a word can destroie the same again: whom al the creatures which he made, as the Angels, the heavens, and al the elements besides, do serve at a bek and dare not offend?
Iob.9. Only a sinner is he which imboldeneth himselfe against this majestie, and feareth not to offend the same, whom the Angels do praise, the dominations do adore, the powers do tremble, and the highest heavens togither, with Cherubins and Seraphins do daily honor and celebrate.

4 Remember then (deer brother) that everie time thou dost commit a sin, thou givest as it were a blow in the face, to this God of great
1.Tim.6. majestie, who (as Saint Paul saith;) *Dwelleth in an unaccessible light: which no man in this world can abide to look upon:* As also it appeereth by the ex-
Apoc.1. ample of Saint Iohn evangelist, who fel down dead for very fear at the appearance of Christ unto him, as himself testifieth. And when Moises desired to see God once in his life, & made humble petition for the same: God answered, that no man could see him and live: but yet (to satisfie his request, and to shew him in part what a terrible and glorious God he was) he told

told Moises, that he should see some peece of his glorie: but he added, that it was needful he should hide himselfe in the hole of a rock, and be covered with Gods own hands for his defence, while God (in some measure of his majestie) did passe by in glorie. And when he was past, God tooke away his hand, and suffered Moises to see his hinder parts only, which was notwithstanding, most terrible to behold. Exo. 33.

5 The prophet Daniel also describeth the majestie of this God shewed unto him in vision, in these words; *I did see* (saith he) *when the thrones were set, and the old of many dais sate down: his apparel was as white as snow: his haire like unto pure wool, his throne was of a flame of fire, & his chariots were burning fire, a swift flud of fire came from his face: a thousand thousands did serve him, and ten thousand hundred thousands did assist him, he sate in iudgement, and the books were opened before him.* Dan. 7. Al this and much more is recorded in scripture, to admonish us therby what a prince of majestie he is whom a sinner offendeth.

6 Imagin now (brother mine) that thou seest this great king sitting in his chaire of majestie; with chariots of fire; unspeakable light; and infinite millions of Angels about him, as the scripture reporteth. Imagin further, (which is most tru) that thou seest al the creatures in the world stand in his presence, and trembling at his majestie, and most carefully attending to do that for which he created them: as the heavens *A contemplation of the majestie of God.*

vens to move abovt: the earth to bring foorth sustenance: and the like. Imagin further that thou seest al these creatures (how big or little soever they be) to hang and depend only of the power and vertu of God: wherby they stand, move, and consist: and that there passeth from God, to ech creature in the world, yea to everie part that hath motion or being in the same some beam of his vertu: as from the sun, we see infinite beams to passe into the aire. Consider (I say) that no one part of any creature in the world (as the fish in the sea, the grasse on the ground, the leaves of the trees, or the parts of man upon the face of the earth) can grow, moove, or consist, without some litle stream of vertu, and power come to it continually from God. So that thou must imagin God to stand as a most glorious sun in the midst: and from him to passe foorth infinite beams or streams of vertu to al creatures that are, either in heaven, earth, the aire, or the water, and to every part therof: and upon these beams of his vertu, al creatures to hang: and if he should stop but any one of them, it would destroy and annihilate presentlie some creature or other. This I say, if thou shalt consider touching the majestie of God, and the infinite dread that al creatures have of him, except only a sinner (for the devils also do fear him, as Saint Iames saith:) thou wilt not marvel of the severe judgement of God, appointed

Iac. 2.

for

for his offence. For sure I am, that very shame of the world maketh us to have more regard in offending the poorest frind we have in this life, than a wicked man hath in offending God: which is an intollerable contempt of so great a majestie.

A consideration of the benefits of God.

7 But now if we adjoin to this contemplation of majestie, another consideration of his benefits bestowed upon us: our default wil grow to be far greater, for that to injurie him who hath done us good, is a thing most detestable even in nature it selfe. And there was never yet so fearce an hart, no not amongst brute beasts, but that it might be woon with curtesie & benefits: but much more amongst reasonable creatures doth benificence prevail, especially if he come from great personages, whose love and frindship (declared unto us but in smal gifts) doth greatly bind the harts of the receavers to love them again.

8 Consider then (deer Christian) the infinite good turns and benefits which thou hast receaved at the hands of this great God, therby to win thee to his love, & that thou shouldest leave of to offend and injurie him, and albeit no toong created either of man or Angel, can expresse the one halfe of these gifts which thou hast receaved from him, or the valew of them, or the great love and hartie good wil wherwith he bestowed them upon thee: yet for som memorie sake, I wil repeat certain general

general and principal points therof, wherunto the rest may be referred.

The benefit of creation.

9 First then he hath bestowed upon thee, the benefit of thy creation, wherby he made thee of nothing to the likenes of himselfe, and appointed thee to so noble an end, as is to serve him in this life, and to reign with him in the life to come, furnishing thee for the present with the service and subjection of al creatures. The greatnes of this benefit may partly be conceaved, if thou do imagin thy selfe to lak but any one part of thy bodie, as a leg, an arm, an eie, or the like: and that one should freely geeve the same unto thee: or if thou wantest but any one sense, as that thou were deafe or blind, and one should restore sight or hearing unto thee: how wouldest thou esteeme of this benefit? How much wouldest thou professe thy selfe beholding unto him for the same? And if the gift of one of these parts only would seeme such a benefit unto thee: how great oughtest thou to esteeme the free gift of so manie parts together?

10 Ad to this now (as I have said) that he hath created thee to the likenes of no other thing, but of himselfe; to no other end, but to be his honorable servant in this world, and his compartener in kingly glorie for al eternitie to come: and this he hath done to thee, being only a peece of dirt or clay before. Now imagin thou of what maner of love proceeded this.

this. But yet ad further, how he hath created al this magnificent world for thee, and al the creatures therof to ſerve thee in this buſines: the heaven to diſtinguiſh times and ſeaſons, and to geeve thee light: the earth, and aier, and water, to miniſter moſt infinit varietie of creatures for thy uſe and ſuſtinance: & hath made thee lord of al, to uſe them for thy comfort and his ſervice. And what magnificent gifts are theſe? And what ſhameful ingratitude is it, to turn the ſame to the diſhonor and injurie of ſo loving a geever as thou doſt, by uſing them to ſerve thee in ſin.

The benefit of redemption.

11 But yet conſider a little further, the benefit of thy redemption, much greater than al the former: which is, that thou having loſt al thoſe former benefits again, and made thy ſelf guiltie by ſin of eternal puniſhment, wherto the Angels were now delivered for their ſin committed before: God choſe to redeeme thee, and not the Angels, and for ſatiſfieng of thy fault, to deliver his own only Son to death for thee. O Lord, what hart can conceave the greatnes of this benefit? Imagin thy ſelfe (being a poore man) hadſt committed a greevous crime againſt a kings majeſtie, together with ſome great man of his cheefeſt nobilitie, and that the king being offended highly with you both, ſhould notwithſtanding pardon thee, and put the noble man to death: and further alſo (being no other way to ſave thy life) ſhuld

1.Pet.1.

lay

lay the pains of death du to thee, upon his onlie ſon and heir, for thy ſake: how much wouldeſt thou think, that this king loved thee? How greatly wouldeſt thou eſteeme thy ſelfe beholding and bounden to that yong prince, which ſhould offer himſelfe to his fathers juſtice to die for thee a poore worm (and not for the noble man, as he would not die for the Angels) and to put his head in the halter for thine onlie offences? Couldeſt thou ever have the hart to become enimie to this man after, or willingly and wittingly to offend him? And yet, ſuch is our caſe, and much more bounden towards Chriſt and his father, whom the moſt of us notwithſtanding do daily offend, diſhonor, and injurie by ſin.

The benefits of vocation and iuſtification.

12 But yet there follow on mo benefits of God unto us, as our vocation and juſtification: vocation, wherby he hath called us from infidelitie, to the ſtate of Chriſtians; and therby made us partakers of this our redemption, which infidels are not. For albeit he paid the ranſom for al in general: yet he hath not imparted the benefit therof to al, but to ſuch only as beſt it pleaſed his divine goodnes to beſtow it upon. After which followed our juſtification wherby we were not only ſet free from al our ſins committed before, and from al pain and puniſhment du to the ſame: but alſo our ſouls beutified and inriched with his holie grace, accompanied with the vertues theological,

Rom. 8.
1.Cor.1.

Rom. 5.
1.Co.13.
Eſai.11.

gical, as faith, hope and charitie, and with the gifts of the holie Ghoſt: and by this grace we are made juſt and righteous in the ſight of God, and intitled to the moſt bleſſed inheritance of the kingdome of heaven.

The benefit of the ſacraments.

13 After theſe do inſu a great number of benefits togither (as to us being now made the children and deer frinds of God) and everie one of them, of infinite price and valu. As the gift of the holie ſacraments, left for our comfort and preſervation, being nothing elſe but conduits to convey Gods grace unto us, eſpecially theſe two which appertain to al, to wit, the ſacrament of Baptiſm, and of his bleſſed bodie and blood, wherof the firſt, is to purge our ſouls from ſin, the ſecond to feed and comfort the ſame after ſhe is purged. The firſt is a bath made of Chriſt his own blood, to waſh and bath our wounds therin: the ſecond as a moſt comfortable and rich garment, to cover our ſoul withal after ſhe is waſhed. In the firſt, Chriſt hath ſubſtituted in his place his ſpouſe the church, to pronounce in his name remiſſion of ſins: in the ſecond he hath left himſelfe, and his own fleſh and blood Sacramentally to be a precious food, to cheriſh hir withal.

The uſe of ſacraments.

The benefit of preſervation and inſpiration.

14 Beſides al theſe, there is yet another gift named our preſervation, wherby God hath preſerved us from ſo many dangers into which others have fallen, and wherin we had fallen

fallen also; if Gods holie hand had not staied us: as from superstition, heresie, and infidelitie, and many other greevous sins: and especially from death and damnation, which long ago by our wickednes we deserved to have beene executed upon us. Also there are the benefits of godlie inspirations and admonitions, wher-
Apoc. 3. by God hath often both knocked inwardly at the doore of our conscience, and warned us outwardly by so many wais and meanes: as are good books; good sermons; good exhortations; good companie; good example of others; and a hundred means else, which he at divers times hath and doth use, therby to gain us & our souls unto his eternal kingdome, by stirring us to abandon vitious life, and to betake our selves to his holie and sweet service.

15 Al which rare and singular benefits being measured, either according to the valu of themselves, or according to the love of that hart, from which they do proceed, ought to move us most vehemently, to gratitude towards the giver: which gratitude should be, to resolve our selves at length to serve him unfainedly, and to prefer his favor before al worldly or mortal respects whatsoever. Or if we can not obtain so much of our selves; yet at leastwise not to offend him any more by our sins and wickednes.

16 There is not so fearce or cruel a nature in the world (as I noted before) but is mollified, allured,

allured, and woon by benefits: and stories do make report of strange examples in this kind, even among brute beasts, as of the gratitude of lions, dogs, and the like, towards their maisters and benefactors. Only an obstinate sinner is he, among al the savage creatures that are, whom neither benefits can move; nor curtesies can mollifie; nor promises can allure; nor gifts can gain to the faithful service of God his Lord and maister. *Aelian in hist. animal.*

17 The greatest sinner that is in the world, if he give his servant but twentie nobles a yeere, or his tenant some litle farm to liue upon, and if for this they serve him not at a bek; he crieth out of their ingratitude: and if they should further maliciously seek to offend him, and to joine with his professed enimie against him; how intollerable a matter would it seem in his sight? And yet he himself, dealing much more ingratefully and injuriously with God, thinketh it a matter of no consideration, but easily pardonable. I say, he dealeth more ingratefully with God, for that he hath receaved a thousand for one, in respect of al the benefits that a mortal man can give to another: for he hath receaved al in al from God: the bread which he eateth; the ground which he treadeth; the light which he beholdeth; togither with his eies to see the sun; and finally whatsoever is within, or without his body: as also the mind, with the spiritual gifts therof, wher- *The intollerable ingratitude of a sinner.*

of ech one is more woorth than a thousand bodies: I say also, that he dealeth more injuriously with God, for that notwithstanding al these benefits, he serveth Gods open enimie the devil, and committeth daily sin and wickednes, which God hateth more than any hart created can hate a mortal enimie, being that in very deed which persecuted his Son our savior, with such hōstilitie, as it tooke his most pretious life from him, and nailed him fast to the wood of the crosse.

Sin persecuted Christ unto death.

Gods complaint against sinners.

18 Of this extreem ingratitude and injurie, God himselfe is inforced to complain in divers places of the scripture, as where we saith; Psal. 34. *Retribuebant mihi mala pro bonis. They returned me home evil for good.* And yet much more vehemently in another place, he calleth the heaIere. 2. vens to witnes of this iniquitie, saieng; *Obstupescite cœli super hæc. O you heavens be you astonished at this.* As if he should say by a figurative kind of speech, go out of your wits you heavens with marvel, at this incredible iniquitie of man towards me. For so he expoundeth the Isai. 1. whole matter more at large in another place; *Audite cœli & auribus percipe terra: Harken ye heavens, and thou earth bend hither thine eares: Filios enutrivi & exaltavi, ipsi autem spreuerunt me: I have norished up children and have exalted them, and now they contemn me.* What a pitiful complaint is this of God against most vile and base worms of the earth? But yet God amplifieth this iniquitie

quitie more by certain examples and compa-
risons; *The oxe* (saith he) *knoweth his owner, and the asse knoweth the manger of his Lord and maister: but yet my people know not me: wo be to the sinful nation, to the people loden with iniquitie, to this naughtie seed, to wicked children.* What complaint can be more vehement than this? What threatning can be more dreadful than this wo, comming from the mouth of him which may punish us at his pleasure?

19 Wherfore (deer brother) if thou have grace, cease to be ungrateful to God any longer: cease to offend him which hath by so manie wais prevented thee with benefits: cease to render evil for good; hatred for love; contempt, for his fatherly affection towards thee. He hath done for thee al that he can: he hath Isai. 4.
given thee al that thou art: yea and (in a certain maner) al that he is woorth himselfe: and meaneth besides to make thee partaker of al his glorie in the world to come, and requireth no more for al this at thy hands, but love and gratitude. O (deer brother) why wilt thou not yeeld him this? Why wilt thou not do as much to him, as thou wouldest haue another man to do to thee, for lesse than the ten thousand part of these benefits which thou hast receaved? For I dare wel say, that if thou hadst given a man but an almes at thy dore, thou wouldest think him bound to love thee for it, albeit thou hadst nothing in thee woorth love be-

sides. But now thy Lord (besides these his gifts) hath infinite causes to make thee love him, that is, al the causes which any thing in the world hath to purchase love, and infinite more besides: for, if al the perfections of al things created in heaven and in earth (which do procure love) were put togither in one, as al their beautie; al their vertu; al their nobilitie; al their goodnes, and the like: yet thy Lord and Savior whom thou contemnest, doth passe al this, and that by many and infinite degrees: for that he is not only, al these things togither; but also he is very beautie it selfe; vertu it selfe; wisdom it selfe; sweetnes it selfe; nobilitie it selfe; goodnes it selfe; and the very fountain and welspring where hence al these things are derived by litle peeces and parcels unto his creatures.

Causes of love in God besides his benefits.

20 Be ashamed then (good Christian) of this thy ingratitude, to so great; so good; & bountiful a Lord: and resolve thy selfe for the time to come, to amend thy course of life and behavior towards him. Say with the prophet, which had lesse cause to say so than thou; *Domine propitiare peccato meo: multum est enim.* *O Lord pardon me mine offences: for it is great in thy sight.* I know there is nothing (O Lord) which doth so much displease thee, or dry up the fountain of thy mercy, and so bindeth thy hands from dooing good, as ingratitude in the receavers of thy benefits, wherin hitherto I have exceeded al other:

A praier.

Psal. 24.

other: but I have done it (O Lord) in mine ignorance, not considering thy gifts unto me, nor what account thou wouldest demaund again of the same. But now seeing thou hast vouchsafed to make me woorthy of this grace also, wherby to see and know mine own state and default: I hope hereafter by direction of the same grace of thine, to shew my selfe a better child towards thee. O Lord, I am overcome at the lenth with consideration of thy love: and how can I have the hart to offend thee hereafter, seeing thou hast prevented me so many wais with benefits, even when I demanded not the same? Can I have hands ever more to sin against thee which hast given up thine own most tender hands, to be nailed on the crosse for my sins heretofore? No, no, it is too great an injurie against thee (O Lord) and wo woorth me that have done it so often heretofore. But by thy holy assistance, I trust not to return to such iniquitie for the time to come: to which (O Lord) I beseech thee for thy mercy sake, from thy holie throne of heaven, to say, Amen.

CHAP. VIII.

Of what opinion and feeling we shal be, touching these matters, at the time of our death.

The induration of som harts.

THe holie scriptures do teach us, and experience maketh it plain, that during the time of this life, the commodities, preferments, and pleasures of the world, do possesse so strongly the harts of manie men, aud do hold them chained with so forcible inchauntments, being forsaken also upon their just deserts of the grace of God: say and threaten what a man can, & bring against them al the whole scripture, even from the beginning of Genesis to the end of the Apocalips (as indeed it is al against sin and sinners) yet wil it prevail nothing with them, being in that lamentable case, as either they beleeve not, or esteem not, whatsoever is said to that purpose, against their setled life and resolution to the contrary. Of this we have infinite examples in scripture: as of Sodom and Gomorra, with the cities about, which could not heare the warnings that good Lot gave unto them. Also of Pharao, whom, al that ever Moises could do, either by signes or saiengs, mooved nothing.

Gen. 19.

Ex. 6. 7. 8. 9.

nothing. Alſo of Iudas, who by no faire means or threatnings, uſed to him by his maiſter, would change his wicked reſolution. But eſpecially the prophets, ſent from God, from time to time, to diſſuade the people from their naughtie life, and conſequently from the plaegs hanging over them, do give abundant teſtimonie of this: complaining everie where, of the hardnes of ſinners harts, that would not be mooved with al the exhortations, preachings, promiſes, and thunderings that they could uſe. The prophet Zacharie ſhal teſtifie for al in this matter, who ſaith of the people of Iſrael a litle before their deſtruction; *Hoc ait Dominus exercituum, &c. This ſaith the Lord of hosts: iudge iuſtly:* And ſo foorth. And preſentlie he addeth; *And they would not attend, but turning their baks went away, & ſtopped their ears, to the end they might not heare, and they did put their harts as an adamant ſtone, to the end they might not heare the law and the words which God did ſend in his ſpirit, by the hands of the former prophets, wherby Gods great indignation was ſtirred up.* Matth. 26. Zach. 7.

2 This then is, and alwais hath been the faſhion of worldlings, & reprobate perſons, to harden their harts as an adamant ſtone, againſt any thing that ſhal be told them for the amendement of their lives, and for the ſaving of their ſouls. Whiles they are in helth & proſperitie they wil not know God. As in another place he complaineth yet, as the prophet ſaith;

Esai. 1. *God wil have his day, with these men also when he wil be known.* And that is; *Cognoscetur dominus iudicia faciens. God wil be known when he beginneth to do iudgment.* And this is at the day of death, which is the next dore to judgement, as the Apostle Psal. 9. testifieth, saieng; Heb. 9. *It is appointed for al men once to die, and after that ensueth iudgement.*

Esai. 2. 13. 34. 37. 61. 3 This I say is the day of God, most terrible, sorrowful, and ful of tribulation, to the wicked, wherin God wilbe known, to be a righteous God, and to restore to every man according as he hath done while he lived: as Saint 2. Cor. 5. Paul saith, or as the prophet describeth it; Psal. 75. *He wil be known then to be a terrible God, and such a one, as taketh away the spirit of princes, a terrible God to the kings of the earth.* At this day, as there wil be a great change in al other things, as mirth wil be turned into sorrow; laughings, into weepings; pleasures, into paines; stoutnes, into fear; pride, into dispaire; and the like: so especially wil there be a strange alteration in judgement and opinion: for that the wisdom of God, wherof I have spoken in the former chapters, & which (as the scripture saith) 1. Cor. 2. *Is accounted holy of the wise of the world*; wil then appeere in hir likenes, and as it is in very deed, wil be confessed by hir greatest enimies to be Rom. 8. only tru wisdom: and al carnal wisdom of 1. Cor. 1. worldlings, to be meer folly, as God calleth it.

The great change of things at the day of death.

4 This the holie scripture setteth down cleerly when it describeth the verie speeches and

and lamentations of the wiſe men of this world at the laſt day, ſaieng, touching the vertuous whom they deſpiſed in this life. *Nos inſenſati, &c.* We ſenſeles men did eſteem their life to be madnes, and their end to be diſhonorable: but look how they are now accounted among the children of God, and their portion is with the ſaints? We have erred from the way of truth; and the light of righteouſnes, hath not ſhined before us; neither hath the ſun of underſtanding appeered unto us. We have wearied out our ſelves in the way of iniquitie and perdition, and we have walked craggy paths: but the way of the Lord we have not known. Hitherto are the words of ſcripture: wherby we may perceave, what great change of judgement there wil be at the laſt day, from that which men have now of al ſuch matters: what confeſſing of follie; what acknowledging of error; what hartie ſorrow for labor loſt; what fruitles repentance for having run awry. Oh that men would conſider theſe things now; *We have wearied out our ſelves* (ſay theſe miſerable men) *in the way of iniquitie and perdition, and we have walked craggie paths.* What a deſcription is this of lamentable worldlings, who beat their brains daily, & weary out themſelves in purſuit of vanitie, and chaf of this world, for which they ſuffer notwithſtanding more pains oftentimes, than the juſt do in purchaſing of heaven? And when they arrive to, Sap. 5.

at

at the last day wearied and worn out with trouble and toile, they finde that al their labor is lost, al their vexation taken in vain: for that the litle pelfe which they have gotten in the world, and for which they have strugled so sore, wil helpe them nothing, but rather greatly afflict and torment them: for better understanding wherof, it is to be considered, that three things wil principallie molest these men at the day of their death, and unto these may al the rest be referred.

Of the souls parting from the bodie the first matter of miserie in death.

5 The first is the excessive* pains which commonly men suffer in the separation of the soul and bodie, which have lived so long together as two deer frinds, united in love and pleasure, and therfore most loth to part now, but onlie that they are inforced therunto. This pain may partly be conceaved by that, if we would drive out life, but from the least part of our bodie (as for example, out of our little finger, as surgeons are woont to do, when they wil mortifie any place, to make it break:) what a pain doth a man suffer before it be dead? What raging greefe doth he abide? And if the mortifieng of one little part onlie, doth so much afflict us; imagin what the violent mortifieng of al the parts together wil do. For we see that first the soul is driven by death to leave the extreeme parts, as the toes, feet and fingers: then the legs & arms, and so consequently one part dieth after another, until life be restrained onlie to the hart,

B.

* Those paines in death are especially to be restreined to the death of the worldlie: for the godlie have for the most part a singular comfort therin.

hart, which holdeth out longeſt, as the principal part, but yet muſt finally be conſtrained to render it ſelfe though with never ſo much pain and reſiſtance: which pain how great & ſtrong it is, may appeer by the breaking in peeces of the very ſtrings and holds wherwith it was environed, through the exceſſive vehemencie of this deadly torment. But yet before it come to this point, to yeeld, no man can expreſſe the cruel conflict that is betwixt death and hir, and what diſtreſſes ſhe abideth in time of hir agonie. Imagin that a prince poſſeſſed a goodly citie in al peace, wealth and pleaſure, and greatly frinded of al his neighbors about him, who promiſe to aſſiſt him in al his needs and affairs: and that upon the ſudden, his mortal enimie ſhould come and beſiege this citie, and taking one hold after another; one wal after another; one caſtel after another; ſhould drive this prince only to a little tower, and beſiege him therin, al his other holds being beaten down, and his men ſlain in his ſight: what fear, anguiſh, and miſerie would this prince be in? How often would he look out at the windows and loope holes of his tower, to ſee whether his frinds and neighbors would come to help him or no? And if he ſaw them al to abandon him, and his cruel enimie even ready to break in upon him, would he not be in a pitiful plight trow you? And even ſo fareth it with a poore ſoul, at the hour of death. The bodie wherin ſhe

A ſimilitude expreſſing the pains of death.

ſhe raigneth like a joly princeſſe in al pleaſure, whiles it floriſhed, is now battered and overthrown by hir enimy, which is death: the arms, legs, and other parts wherwith ſhe was fortified, as with wals & words during time of helth, are now ſurpriſed and beaten to the ground, and ſhe is driven only to the hart, as to the laſt and extreemeſt refuge, where ſhe is alſo moſt fearcely aſſailed in ſuch ſort, as ſhe cannot hold out long. Hir deer frinds which ſoothed hir in time of proſperitie, and promiſed aſſiſtance, as youth, phyſik, and other humane helps, do now utterly abandon hir: the enimie wil not be pacified or make any leag, but night and day aſſaulteth this turret wherin ſhe is, and which now beginneth to ſhake and ſhiver in peeces, and ſhe looketh hourly when hir enimie in moſt raging and dreadful maner, wil enter upon hir. What think you is now the ſtate of this afflicted ſoul? It is no marvel if a wiſe man become a foole, or a ſtout worldling moſt abject, in this inſtant of extremitie as we often ſee they do in ſuch ſort, as they can diſpoſe of nothing wel, either towards God or the world at this hour: the cauſe is the extremitie of pains, oppreſſing their minds, as Saint Auſten alſo proveth (or ſome other under his name) and giveth us therwithal a moſt excellent forewarning, if men were ſo gracious as to folow it: When you ſhal be in your laſt ſiknes deer brother (ſaith he) O how hard and

Ser. 48. ad frat. in eremo.

and painful a thing wil it be for you to repent of your faults committed? And why is this, but only for that, al the intention of your mind wil run thither, where al the force of your pain is? Manie impediments ſhal let men at that day: as the pain of the bodie; the fear of death; the ſight of children (for the which their fathers ſhal oftentimes think themſelves often damned; the weeping of the wife; the flatterie of the world; the temptation of the devil; the diſſimulation of phyſitions for lucre ſake; and the like. And beleeve thou (O man) which readeſt this, that thou ſhalt quickly proove al this tru upon thy ſelfe, and therfore I beſeech thee that thou wilt repent before thou come unto this laſt day: diſpoſe of thy houſe, and make thy teſtament while thou art thine own man: for if thou tary until the laſt day, thou ſhalt be led whether thou wouldeſt not. Hitherto are the Authors words.

The ſecond matter of miſerie in death.

6 The ſecond thing, which ſhal make death terrible and greevous to a worldly man is the ſudden parting (and that for ever and ever) from al the things, which he loved moſt deerly in this life: as, from his riches, poſſeſſions, honours, offices, faire buildings, with their commodities, goodlie apparel with rich jewels; from wife and children; kindred, and frinds; and the like: wherwith he thought himſelfe a bleſſed man in this life, and now, to be plucked from them upon the ſudden, without ever hope

hope to see or use them again, oh what a greef, what a torment wil this be? For which cause
Eccl.41. the holie scripture saith; *O mors, quam amara est memoria tua, homini pacem habenti in substantijs suis: O death, how bitter is thy memorie unto a man that hath peace & rest in his substance & riches?* As who would say: there is no more bitternes or greefe in the world to such a man, than to remēber or think on death only, but much more to go to it himselfe, & that out of hand, when it shal be said unto him, as Christ reporteth it was to the great wealthy man in the Gospel, which had his barns ful, and was come now to
Luc.12. the highest top of felicitie; *Stulte, hac nocte animam tuam repetent à te, quæ autem parasti, cuius erunt? Thou foole, even this night they wil take thy soule from thee, and then who shal have al that thou hast scraped together?*

The sorrow of leaving al.

7 It is unpossible I say, for any toong to expresse the doleful state of a worldly man in this instant of death, when nothing that ever he hath gathered togither, with so much labor and toil, and wherin he was woont to have so much confidence, wil now do him good any longer, but rather afflict him with the memorie therof, considering that he must leave al to others, and go himselfe to give account for the getting and using of the same (perhaps to his eternal damnation) whiles in the mean time other men in the world do live merilie and pleasantly upon that he hath gotten, litle

remembring, and leſſe caring for him, which lieth perhaps burning in unquenchable fire, for the riches left unto them. This is a woful and lamentable point, which is to bring manie a man, to great ſorrow and anguiſh of hart at the laſt day, when al earthly joies muſt be left, al pleaſures and commodities for ever abandoned. Oh what a doleful day of parting wil this be! What wilt thou ſay (my freend) at this day, when al thy glorie, al thy wealth, al thy pomp is come to an end? What art thou the better now to have lived in credit with the world? In favor of princes? Exalted of men? Feared, reverenced, and advanced: ſeeing now al is ended, and that thou canſt uſe theſe things no more?

8 But yet there is a third thing which more than al the reſt wil make this day of death to be troubleſom and miſerable unto a worldlie man, and that is, the conſideration what ſhal become of him, both in bodie and ſoul. And for his bodie, it wil be no ſmal horror to think, that it muſt inherit ſerpents, beaſts, & worms, as the ſcripture ſaith: that is, it muſt be caſt out to ſerve for the food of vermins: that bodie I mean, which was ſo delicately handled before, with varietie of meats, pillows, and beds of down, ſo trimly ſet forth in apparel, and other ornaments, wherupon the wind might not blow, nor the ſun ſhine: that bodie (I ſaie) of whoſe beutie there was ſo much pride taken, and

The third matter of miſerie in death.

Eccl. 10.

The cogitation of the bodie.

and wherby so great vanitie and sin was committed: that bodie, which in this world was accustomed to al pampering, and could abide no austeritie or discipline, must now come to be abandoned of al men, and left onlie to be devoured of worms. Which thing albeit it can not but breed much horror in the hart of him that lieth a dieng: yet is it nothing in respect of the dreadful cogitations, which he shal have touching his soul: as, what shal become of it? Whither it shal go after hir departure out of the bodie? And then considering that it must go to the judgment seat of God, & there to receive sentence, either of unspeakable glorie, or insupportable pains: he falleth to cōsider more in particular, the danger therof, by comparing Gods justice and threats (set down in scripture against sinners) with his own life: he beginneth to examin the witnes, which is his conscience, and he findeth it readie to lay infinite accusations against him, when he commeth to the place of justice.

9 And now deer (brother) beginneth the miserie of this man. For scantly there is not a severe saieng of God in al the scripture, which commeth not now to his mind, to terrifie him withal at this instant: as; *If thou wilt enter into life, keepe the commandements. He that saith he knoweth God, and keepeth not his commandements, is a liar. Manie shal saie unto me at that day, Lord, Lord, &c. Not the hearers of the law, but the doers*

Mat. 19.
1. Ioh. 2.
Matt. 7.
Rom. 2.

doers of the law shal be iustified. Go from me al workers of iniquitie into everlasting fire. De not you know, that wicked men shal not possesse the kingdome of God? Be not deceived, for neither fornicators, nor idolaters, nor adulterers, nor unclean handlers of their own bodies, nor Sodomites, nor theeves, nor covetous men, nor dronkards, nor bakbiters, nor extortioners, shal ever possesse the kingdome of God. If you live according to the flesh, you shal die: and the works of the flesh are manifest, as fornication, uncleannes, wantonnes, luxurie, poisonings, enmities, contentions, emulations, hatred, strife, dissentions, sects, envie, murder, dronkenes, gluttonie, and the like. Wherof I foretel you, as I have told you before, that they which do these things shal never attein to the kingdome of God. We must al be presented before the iudgment seat of Christ, & every man receive particularly, according as he hath done in this life, good or evil: every man shal receive according to his works. God spared not the Angels when they sinned. You shal give account of everie idle word at the day of iudgement. If the iust shal scarce be saved, where shal the wicked man and sinner appeer? Few are saved, and a rich man shal hardly enter into the kingdome of heaven. Luc. 13. 1.Cor.6. Rom. 8. Gal. 5. 2.Cor.5. Iere. 2. Apo. 20. 2.Pet.2. 1.Pet.4. Mat. 19.

10 Al these things (I say) and a thousand mo touching the severitie of Gods justice, and the account which shal be demanded at that day, wil come into his mind that lieth a dieng, and our ghostly enimie (which in this life labored to keep these things from our eies, therby the easier to draw us to sin) wil now lay al & more

too, before our face; amplifieng and urging everie point to the uttermoſt, alledging alwais our conſcience for his witnes. Which when the poore ſoul in dieng cannot denie, it muſt needs terrifie hir greatly: for ſo we ſee that it doth daily, even many good & vertuous men. Saint Ierom reported of holie Saint Hilarion, whoſe ſoul being greatly afeard, upon theſe conſiderations; to go out of the bodie, after long conflict, he took courage in the end, and ſaid to his ſoul; Go out my ſoul, go out: why art thou afeard: thou haſt ſerved Chriſt almoſt threeſcore and ten yeeres, and art thou now afeard of death? But if ſo good a man was ſo afeard at this paſſage, yea, ſuch an one as had ſerved God with al puritie of life, and perfect zeale for threeſcore and ten yeeres togither: what ſhal they be, which ſcarce have ſerved God truly one day in al their lives, but rather have ſpent al their yeeres in ſin and vanitie of the world? Muſt not theſe men be needs in great extremitie at this paſſage?

Ierom in vita Hilarionis abbæ.

11 Now then (deer Chriſtian) theſe things being ſo, that is, this paſſage of death being ſo terrible, ſo dangerous, and yet ſo unavoydable as it is: ſeeing ſo many men periſh, and are overwhelmed daily in the ſame, as it cannot be denied but there do: and both holie ſcriptures and ancient fathers do teſtifie it by examples and records unto us: what man of diſcretion would not learn to be wiſe by other mens dangers?

gers? Or what reaſonable creature would not take heed, and look about him, being warned ſo manifeſtly, and apparantly, of his own peril? If thou be a Chriſtian, and doſt beleeve indeed the things which Chriſtian faith doth teach thee: then doſt thou know and moſt certainly beleeve alſo, that of what ſtate, age, ſtrength, dignitie, or condition ſoever thou be now, yet that thou thy ſelfe (I ſay) which now in health and mirth readeſt this, and thinkeſt that it litle pertaineth to thee, muſt one of theſe dais (and it may be ſhortlie after the reading hereof) come to prove al theſe things upon thy ſelfe, which I have here written: that is, thou muſt with ſorrow and greefe be inforced to thy bed, and there after al thy ſtruglings, with the darts of death, thou muſt yeeld thy bodie which thou loveſt ſo much, to the bait of worms, and thy ſoul to the trial of juſtice, for hir dooings in this life.

12 Imagin then (my frind) thou I ſay which art ſo freſh and frolik at this day, that the ten, twentie, or two yeeres, or (it may be) two moneths, which thou haſt yet to live, were now ended, and that thou were even at this preſent, ſtretched out upon a bed, wearied and worn with dolor and pain, thy carnal frinds about thee weeping and howling, the phiſitions departed with their fees, as having given thee over, and thou lieng there alone mute and dum in moſt pitiful agonie, expecting

A very profitable conſideration.

The day of death. The first p

from moment to moment, the laſt ſtroke of death to be given thee. Tel me, in this inſtant, what would al the pleaſures and commodities of this world do thee good? What comfort would it be to thee, to have beene of honor in this world, to have beene rich, and purchaſed much, to have born office, & been in the princes favor? To have left thy children or kindred wealthy, to have troden down thine enimies, to have ſturred much, and born great ſway in this life? What eaſe (I ſay) or comfort would it be to thee, to have been fair, to have been gallant in apparel, goodly in perſonage, glittering in gold? Would not al theſe things rather afflict than profit thee at this inſtant? For now ſhouldeſt thou ſee the vanitie of theſe trifles: now would thy hart begin to ſay within thee; O follie and miſerable blindnes of mine! Lo, here is an end now of al my delites & proſperities: al my joies, al my pleaſures, al my mirth, al my paſtimes are now finiſhed: where are my frinds, which were woont to laugh with me? My ſervants woont to attend me; my children woont to diſport me? Where are al my coches and horſes, wherwith I was woont to make ſo goodlie a ſhew, the caps and knees of people woont to honor me, the troups of ſuters following me? Where are al my daliances and triks of love; al my pleaſant muſik; al my gorgeous buildings; al my coſtly feaſts and banquetings? And above al other, where are my

• *The cogitation & ſpech of the ſoul at the day of death.*

my deer and ſweet frinds, who ſeemed they would never have forſaken me? But al are now gone, and have left me here alone to anſwer the rekoning for al, and none of them wil do ſo much as to go with me to judgement, or to ſpeak one word in my behalfe.

13 Wo worth to me, that I had not foreſeen this day ſooner, and ſo have made better proviſion for the ſame: it is now too late, and I fear me I have purchaſed eternal damnation, for a litle pleaſure, and loſt unſpeakable glorie, for a floting vanitie. Oh how happie and twiſe happie are they which ſo live, as they may not be afeard of this day? I now ſee the difference betwixt the ends of good & evil, and marvel not though the ſcriptures ſay of the one; *The death of ſainctſ is precious.* Pſa. 115. And of the other; *The death of ſinners is miſerable.* Pſal. 33. Oh that I had lived ſo vertuouſly as ſome other have done, or as I had often inſpirations from God to do; or that I had done the good deeds I might have done: how ſweet and comfortable would they be to me now in this my laſt, and extreemeſt diſtres?

14 To theſe cogitations and ſpeeches (deer brother) ſhal thy hart be inforced, of what eſtate ſoever thou be, at the hour of death, if thou do not prevent it now by amendment of life, which only can yeeld thee comfort in that ſorrowful day. For of good men the judge him ſelfe ſaith; *His autem fieri incipientibus, reſpicite & levate* Luc. 21.

levate capita vestra, quoniam appropinquat redemptio vestra : When these things begin to come upon other men, do you lift up your heads, for that your redemption commeth on, from the labors and toils of this world. And the holie prophet saith of the vertuous man which hath done good works in this life, that he shal be at this time; *Beatus vir : An happie man :* And he giveth the cause; *Quia in die mala liberabit eum dominus, & opem feret illi super lectum doloris eius : For that God wil deliver him in this evil day, and wil assist him upon the bed of his sorrow.* Which is ment (no dowt) of the bed of his last departure especially, for that of al other beds, this is the most sorrowful, as I have shewed, being nothing else but an heap of al sorrows togither, especially to them which are drawn unto it before they are readie for the same, as commonly al they are, which defer their amendement from day to day, and do not attend to live in such sort now, as they shal wish they had done when they come to that last passage.

Psal. 4.

CHAP.

CHAP. IX.

Of the pains appointed for ſin after this life.

AMongſt al the means, which GOD uſeth towards the children of men, to moove them to this reſolution, wherof I intreat, the ſtrongeſt and moſt forcible (to the common ſort of men) is, the conſideration of puniſhments prepared by him for rebellious ſinners, and tranſgreſſors of his commandements. Wherfore he uſeth this conſideration often, as may appeer by al the prophets, who do almoſt nothing elſe, but threaten plaegs and deſtruction to offenders, And this mean hath oft times prevailed more than any other that could be uſed, by reaſon of the natural love which he bare towards our ſelves: & conſequently the natural fear which we have of our own danger. So we read that nothing could moove the Ninivites ſo much as the foretelling them of their imminent deſtruction. And Saint Iohn Baptiſt, although he came in a ſimple and contemptible maner, yet preaching unto the people *The terror of vengeance to come, and that the ax was now put to the tres, to cut down for the fire al thoſe which repented not:*

The force of fear.

Ion. 5.
Mat. 3.
Mar. 1.
Luc. 3.

not: He mooved the verie publicans and soldiers to fear (which otherwise are people of verie hard metal) who came unto him upon this terrible embassage, and asked what they should doo to avoid these punishments?

2 After then that we have considered of death, and of Gods severe judgement, which insueth after death, and wherin everie man hath to receave according to his works in this life, as the scripture saith: it followeth that we consider also of the punishments which are appointed for them that shal be found faultie in that account, hereby at leastwise (if no other consideration wil serve) to induce christians to this resolution of serving God. For, as I have noted before, if every man have naturally a love of himselfe, & desire to conserve his own ease: then should he also have fear of peril, wherby he is to fal into extreme calamitie. This expresseth saint Bernard excellently according to his woont. O man (saith he) if thou have left al shame (which apperteineth to so noble a creature as thou art) if thou feele no sorrow (as carnal men do not) yet lose not fear also, which is found in verie beasts. We use to load an asse, and to wearie him out with labor, & he careth not bicause he is an asse: but if thou wouldest thrust him into fire, or fling him into a ditch, he would avoid it as much as he could, for that he loveth life, and feareth death. Fear thou then, and be not more insensible than a beast:

2. Cor. 5.

In serm. de primordijs.

beaſt: fear death; fear judgement; fear hel. This fear is called the beginning of wiſdom, and not ſhame or ſorrow, for that the ſpirit of fear is more mightie to reſiſt ſin, than the ſpirit of ſhame or ſorrow, wherfore it is ſaid; *Remember the end, and thou ſhalt never ſin*: That is, remember the final puniſhments appointed for ſin, after this life. Thus far Saint Bernard. Prou. 9. Eccl. 7.

3 Firſt therfore to ſpeak in general of the puniſhments reſerved for the life to come, if the ſcriptures did not declare in particular their greatnes unto us: yet are there manie reaſons to perſuade us, that they are moſt ſevere, dolorous, and intollerable. For firſt, as God is a God in al his works, that is to ſay, great, woonderful, and terrible: ſo eſpeciallie he ſheweth the ſame in his puniſhments, being called for that cauſe in ſcripture; *Deus iuſtitiæ: God of iuſtice*: As alſo; *Deus vltionum*: *God of revenge*. Wherfore ſeeing al his other works, are ful of majeſtie and exceeding our capacities: we may likewiſe gather, that his hand in puniſhment muſt be woonderful alſo. God himſelfe teacheth us to reaſon in this maner, when he ſaith; *And wil ye not then fear me? And wil ye not tremble before my face, which have put the ſand as a ſtop unto the ſea, and have given the water a commandement never to paſſe it, no, not when it is moſt trobled, and the floods moſt outragious?* As who would ſay: If I am woonderful, and do paſſe your imagination, in theſe works of the ſea, & others

Gods maieſtie. Pſal. 71. Deu. 10. Pſal. 4. Pſal. 93. Iere. 5.

others which you see daily: you have cause to fear me, considering that my punishments are like to be correspondent to the same.

Gods mercie. 4 Another conjecture of the great and severe justice of God, may be the consideration of his infinite and unspeakable mercie: the which as it is the very nature of God, and without end or measure, as his Godhead is; so is also his justice. And these two are the two arms (as it
Psal. 84. were) of God, imbracing and kissing one the other, as the scripture saith, therfore as in a man of this world, if we had the mesure of one arm, we might easily conjecture of the other: so seeing the woonderful examples daily of Gods infinite mercie towards them that repent: we may imagin by the same, his severe justice towards them, whom he reserveth to punishment in the next life, and whom for that
Esai. 13. cause, he calleth in the scriptures; *Vasa furoris:*
Psal. 7. *vessels of his furie*, or vessels to shew his furie upon.

Gods patience. 5 A third reason to persuade us of the greatnes of these punishments, may be the marvelous patience, and long suffering of God in this life: as for example, in that he suffereth divers men from one sin, to another; from one day, to another; from one yeere, to another; from one age, to another; to spend al (I say) in dishonor and dispite of his majestie, adding offence to offence, and refusing al persuasions, allurements, good inspirations, or other means

means of friendſhip, that his mercie can deviſe to offer for their amendement. And what man in the world could ſuffer this? Or what mortal hart can ſhew ſuch patience? But now if al this ſhould not be requited with ſeveritie of puniſhment, in the world to come, upon the obſtinate: it might ſeeme againſt the law of juſtice and equitie, and one arm in God might ſeeme longer than the other. Saint Paul toucheth this reaſon in his epiſtle to the Romans, where he ſaith; *Doſt thou not know that the benignitie of God is uſed to bring thee to repentance? And thou by thy hard and impenitent hart doſt hoord up vengeance unto thy ſelfe, in the day of wrath, and appeerance of Gods iuſt iudgements which ſhal reſtore to everie man according to his works?* He uſeth here the words of *Hoording up of vengeance*, to ſignifie that even as the covetous man, doth hoord up monie to monie dailie, to make his heap great: ſo the unrepentant ſinner doth hoord up ſin to ſin: and God on the contrarie ſide hoordeth up vengeance to vengeance, until his meſure be ful, to reſtore in the end; *Meaſure againſt meaſure*; As the prophet ſaith, and to pay us home; *According to the multitude of our own abhominations.* This God meant when he ſaid to Abraham; *That the iniquities of the Amorrheans were not yet ful up.* Alſo in the revelations unto Saint Iohn the Evangeliſt, when he uſed this concluſion of that book; *He that doth evil, let him do yet more evil: and he that lieth in filth, let him*

Rom. 2.

Eſai. 27.

Iere. 16.

Gen. 15.

Apoc. 21.

him yet become more filthy: for behold, I come quikly, and my reward is with me, to render to everie man according to his deeds. By which words God ſignifieth that his bearing & tollerating with ſinners in this life, is an argument of his greater ſeveritie in the life to come, which the prophet David alſo declareth, when talking of a careleſſe ſinner he ſaith; Pſal. 36. *Dominus irridebit eum quoniam proſpicit quòd veniet dies eius. The Lord ſhal ſcof at him, foreſeeing that his day ſhal come.* This day (no dowt) is to be underſtood the day of account and puniſhment, after this life, for ſo doth God more at large declare himſelfe in another place in theſe words; Ezec. 7. *And thou ſon of man, this ſaith thy Lord God: the end is come, now (I ſay) the end is come upon thee. And I wil ſhew in thee my furie, and wil iudge thee according to thy wais. I will lay againſt thee al thy abhominations, and my eie ſhal not ſpare thee, neither wil I take any mercie upon thee, but I wil put thine own wais upon thee, and thou ſhalt know that I am the Lord. Behold, affliction commeth on, the end is come, the end (I ſay) is come: it hath watched againſt thee, and behold it is come: cruſhing is now come upon thee: the time is come: the daie of ſlaughter is at hand. Shortlie wil I poure out my wrath upon thee, and I wil fil my furie in thee, and I wil iudge thee according to thy wais, and I wil laie al thy wickednes upon thee: my eie ſhal not pittie thee: neither wil I take any compaſſion upon thee, but I wil laie thy wais upon thee, and thy abhominations in the midſt of thee, and thou ſhalt know*

that I am the Lord that ſtriketh. Hitherto is the ſpeech of God himſelfe.

6 Seeing then now we underſtand in general, that the puniſhments of God in the life to come are moſt certain to be great and ſevere, to al ſuch as fal into them (for which cauſe the Apoſtle ſaith; *Horrendum eſt incidere in manus Dei viventis: It is an horrible thing to fal into the hands of the living God*) let us conſider ſomwhat in particular what maner of pains and puniſhments they ſhal be. *Of pains in particular.* Heb. 10.

7 And firſt of al, touching the place of puniſhment appointed for the damned, commonly called hel, the ſcripture in divers languages, uſeth divers names, but al tending to expreſſe the greevouſnes of puniſhment there ſuffered. As in Latin it is called *Infernus*, a place beneath or under ground (as moſt of the old fathers do interpret.) But whether it be under ground, or no, moſt certain it is, that it is a place moſt oppoſite to heaven, which is ſaid to be above. And this name is uſed to ſignifie the miſerable ſuppreſſing and hurling down of the damned, to be troden under the feet, not only of God, but alſo of good men for ever. For * ſo ſaith the ſcripture. *Behold, the day of the Lord commeth burning like a fornace, and al proud and wicked men ſhal be ſtraw to that fornace, and you that fear my name ſhal tread them down, and they ſhal be as burnt aſhes under the ſoles of your feet in that day.* And this ſhal be one of the greateſt miſeries that *Of the name of hel in divers toongs.* Eſa. 5. & 38. Mala. 4. B.

* The matter in hand is not by this place ſubſtantially prooved.

that can happen to the prowd and stout potentates of the world, to be thrown down, with such contempt, and to be troden under feet of them, whom they so much despised in this world.

Esai. 14. Mat. 14. Apo. 14. Apo. 11. Mat. 11. *In com. supra verba vivelatenter.* 2. Pet. 4. Iob. 10. Mat. 22. and 25. 2. Pet. 4.

8 The Hebrew word which the scripture useth for hel, is *Seol*, which signifieth a great ditch or dungeon. In which sense it is also called in the Apocalyps; *Lacus iræ Dei: The lake of the wrath of God.* And again; *Stagnum ardens igne & sulphure: A poole burning with fire and brimstone.* In Greek the scripture useth three words for the same place. The first is, *Elades*, used in the Gospel, which (as Plutarch noteth) signifieth a place where no light is. The second is *Zophos*, in Saint Peter, which signifieth darknes it selfe. In which sense it is called also of Iob; *Terra tenebrosa & operta mortis caligine: A dark land, and overwhelmed with deadly obscuritie.* Also in the Gospel; *Tenebræ exteriores: Vtter darknes.* The third greek word is *Tartaros*: used also by Saint Peter: which word being derived of the verb *Taraſſo* (which signifieth to terrifie, troble, and vex) importeth an horrible confusion of tormentors in that place: even as Iob saith of it; *Ibi nullus ordo, sed sempiternus horror inhabitat: There dwelleth no order, but everlasting horror.*

Iob. 10.

Matt. 5. 10. 18. 23. Mark. 9. Luc. 12.

9 The Chaldie word, which is also used in Hebrew, and translated to the Greek, is *Gehenna*, first of al used by Christ for the place of them which are damned, as Saint Ierom noteth upon

upon the tenth chapter of Saint Mathews goſpel. And this word being compounded of *Gee* & *Hinnom* ſignifieth a vally nigh to Ieruſalem, called the vally of Hinnom, in which the old idolatrous Iews, were woont to burn alive their own children in the honor of the devil, and to ſound with trumpets, timbrels, and other loud inſtruments, whiles they were doing therof, that the childrens voices and cries might not be heard: which place was afterward uſed alſo for the receit of al filthines, as of doong, dead carions, and the like. And it is moſt probable, that our Savior uſed this word above al other for hel, therby to ſignifie the miſerable burning of ſouls in that place, the pitiful clamors and cries of the tormented; the confuſe and barbarous noiſe of the tormentors; togither with the moſt lothſom filthines of the place, which is otherwiſe deſcribed in the ſcriptures, by the names of adders, ſnakes, cocatrices, ſcorpions, and other venemous creatures, as ſhal be afterwards declared. *The valley Hinnom.*

10 Having declared the names of this place, and therby alſo in ſom part, the nature: it remaineth now, that we conſider, what maner of pains men ſuffer there. For declaration wherof, we muſt note, that as heaven and hel are contrarie, aſſigned to contrarie perſons, for contrarie cauſes: ſo have they in al reſpects contrarie properties, conditions, and effects, in ſuch ſort, as whatſoever is ſpoken of the felicitie *The pains of hel univerſal.*

licitie of the one, may serve to infer the contrarie of the other. As when Saint Paul saith;
1.Cor.2. that *No eie hath seene, nor eare heard, nor hart conceived the ioies that God hath prepared for them that shal be saved.* We may infer, that the pains of the damned must be as great. Again, when the scripture saith, that the felicitie of them in hea-
Exo.33. ven is a perfect felicitie, containing *Omne bonum: Al goodnes.* So that no one kind of pleasure can be imagined which they have not: we must think on the contrarie part, that the miserie of the damned, must be also a perfect miserie, containing al afflictions that may be, without wanting any. So that, as the happines of the good is infinite, and universal; so also is the calamitie of the wicked infinite, and universal. Now in this life al the miseries & pains which fal upon man, are but particular, and not universal. As for example: we see one man pained in his eies; another in his bak: which particular pains notwithstanding somtimes are so extreme, as life is not able to resist them; and a man would not suffer them long for the gaining of many worlds togither. But suppose now a man were tormented in al the parts of his bodie at once, as in his head, his eies, his toong, his teeth, his throte, his stomak, his bellie, his back, his hart, his sides, his thighs, and in al the joints of his bodie besides: suppose (I say) he were most cruelly tormented with extreme pains in al these parts togither, without

ease

ease or intermission: what thing could be more miserable than this? What sight more lamentable? If thou shuldest see a dog ly in the street so afflicted: I know thou couldest not but take compassion upon him. Wel then, consider what difference there is between abiding these pains for a week, or for al eternities; in suffering them upon a soft bed, or upon a burning grediron and boiling fornace; among a mans frinds comforting him, or among the furies of hel whipping and tormenting him. Consider this (I say gentle reader) and if thou wouldest take a great deal of labour, rather than abide the one, in this life: be content to sustain a little pain, rather than to incur the other in the life to come.

11 But to consider these things yet further, not onlie al these parts of the body which have been instruments to sin, shal be tormented together, but also every sense both external & internal for the same cause shal be afflicted with his particular torment, contrarie to the object wherin it delited most, & took pleasure in this world. As if for example, the lascivious eies were afflicted with the uglie & fearful sight of devils: the delicate eares, with the horrible noise of damned spirits: the nise smel, with poisoned stench of brimstone, & other unsupportable filth: the daintie taste, with most ravenous hunger and thirst: & al the sensible parts of the bodie with burning fire. Again, the imagi- *Peculiar torments to every part.*

nation ſhal be tormented, with the apprehenſion of pains preſent, and to come; the memorie, with the remembrance of pleaſures paſt; the underſtanding, with conſideration of the felicitie loſt, and the miſerie now come on. O poore Chriſtian, what wilt thou do amidſt the multitude of ſo greevous calamities?

The pains of hel exerciſed for torment, not for chaſtiſement.

12 It is a woonderful matter, and able (as one father ſaith) to make a reaſonable man go out of his wits, to conſider what God hath revealed unto us in the ſcriptures, of the dredful circumſtances of this puniſhment, and yet to ſee, how little the rechleſſe men of the world do fear it. For firſt, touching the univerſalitie, varietie, and greatnes of the pain, not only the reaſons before alleaged, but alſo divers other conſiderations in the ſcriptures do declare. As where it is ſaid of the damned; *Cruciabuntur die & nocte: They ſhal be tormented day and night.* And again; *Date illi tormentum: Give hir torment*, ſpeaking of Babylon in hel, by which is ſignified, that the pains in hel are exerciſed, not for chaſtiſement, but for torment of the parties. And torments commonly we ſee in this world to be as great and as extreme, as the wit of a man can reach to deviſe. Imagin then, when God ſhal lay his head to deviſe torments (as he hath done in hel) what maner of torments wil they be?

Apo. 20. & 14. Apo. 18. Luc. 16.

The fearce nature of the fire of hel.

13 If creating an element here for our comfort (I mean the fire) he could create the ſame

ſo

ſo terrible as it is, in ſuch ſort as a man would not hold his onlie hand in it one day, for to gain a kingdom: what a fire think you hath he provided for hel, which is not created for comfort, but onlie for torment of the parties? Our fire hath many differences from that, & therfore is truly ſaid of the holie fathers, to be but a painted and fained fire in reſpect of that. For our fire was made to comfort (as I have ſaid) and that, to torment. Our fire hath need to be fed continuallie with wood, or elſe it goeth out: that burneth continuallie, without feeding. Ours giveth light: that giveth none. Ours is out of his natural place, and therfore ſhifteth to aſcend, and to get from us, as we ſee: but that is in the natural place, where it was created, & therfore it abideth there perpetually. Ours conſumeth the matter laid in it, and ſo quiklie diſpatcheth the pain: that tormenteth, but conſumeth not, to the end the pain may be everlaſting. Our fire is extinguiſhed with water, and greatlie abated by the coldnes of the aire about it: that hath no ſuch abatement, or qualification. Finallie, what a ſtrange and incredible kind of fire that is, appeereth by theſe words of our ſavior ſo often repeated; *There ſhal be weeping and gnaſhing of teeth.* Weeping is to be referred to the effect of extreme burning in that fire, for that the torment of ſcalding and burning inforceth teares ſooner than any other torment, as appeereth in Mat. 8. 13. 22. 24. Luc. 13.

them, which upon the sudden do put an hot thing into their mouth, or scald any other part of their bodie. And *gnashing of teeth or chattering at least (as everie man knoweth) proceedeth of great and extreme cold. Imagin then what a fire this is, which hath such extreme effects, both of heat, and cold. O mightie Lord what a strange God art thou! How woonderful and terrible in al thy works and inventions? How bountiful art thou to those that love and serve thee? And how severe to them which contemn thy commandements? Hast thou devised a waie how they which lie burning in a lake of fire and brimstone, shal also be tormented with extreme cold? What understanding of man can conceave how this may be? But thy judgements (O Lord) are a depth without bottom, and therfore I leave this to thy onlie providence, praising thee eternally for the same.

B. *Gnashing and chattering of the teeth are not al one; and proceed of divers causes.

Apo. 21.

Psal. 35.

14 Besides these general pains common to al that be in that place, the scripture signifieth also that there shal be particular torments, peculiar both in quality & quantity to the sins & offences of ech offender. For to that end saith the prophet Esai to God; *Thou wilt iudge in measure against measure*. And God saith of himself; *I wil exercise iudgement in weight, and iustice in measure*. And that is the meaning of al those threts of God to sinners, where he saith that he wil pay them home according to their particular works,

Particular pains for particular offenders.

Esai. 17.
Esai. 28.
Ierem. 2.
Apo. 20.
Ps. 27. 98.
Eze. 24.
Osee. 12.
Zach. 1.

works, & according to the inventions of their own harts. In this sence it is said in the Apocalyps, of Babylon now thrown down into the lake; *Looke how much she hath glorified hir selfe, and hath lived in delites: so much torment & affliction give hir.* Wherof the holie fathers have gathered the varietie of torments that shal be in that place. As there be differences of sins: so shal there be varietie of torments (saith old Ephraem) as if the adulterer should have one kind of torment; the murderer, an other; the theefe, another; the drunkard, another; the liar another. As if the proud man should be troden under feet, to recompence his pride: the glutton, suffer inestimable hunger: the drunkards, extreme thirst: the delicious mouth filled up with gaul: and the delicate bodie, seared with hot burning irons. Apo. 18. *Li. de veri. Pan. ca. 2.*

15 The holie Ghost signifieth such a thing, when he saith in the scriptures, of the wicked worldling; *His bread in his belly shal be turned into the gaul of serpents: he shal be constrained to spue out again the riches which he hath devoured: nay, God shal pul them out of his belly again: he shal be constrained to suk the gauls of cocatrices, and the tong of an adder shal kil him: he shal pay sweetlie for al that ever he hath done: and yet shal he not be consumed, but shal suffer according to the multitude of al his devises: utter darknes lieth in wait for him: and fire which needeth no kindling shal eat him up: this is the wicked mans portion from God.* By which words Iob. 20. *A marvelous description used by the scripture.*

and such like, it is plainlie shewed, that worldlings shal receive as it were particular and proper torments for their gluttonie, for their delicate fare, for their extortion, and the like. Which torments shal be greater than any mortal toong can expresse: as may appeer by the vehement and horrible words, which the holie Ghost here useth to insinuate the same.

The straitnes of pains in hel.

16 Beside this, the scripture sheweth unto us, not onlie the universalitie, particularitie, and severitie of these pains, but also the straitnes therof, without aid, help, ease, or comfort, when it saith; *We shal be cast in bound both hand & feete:* For it is some kind of comfort in this world, to be able to resist or strive against our afflictions: but here we must lie stil and suffer al. Again, when it saith; *Clausa est ianua: The gate is shut:* That is, the gate of al mercie, of al pardon, of al ease, of al intermission, of al comfort, is shut up from heaven, from earth, from the creator, and from creatures: insomuch as no consolation is ever to be hoped for more: as in al the miseries of this life there is alwais some. This straitnes is likewise most livelie expressed in that dreadful parable of the rich glutton in hel: who was driven to that necessitie; as he desireth that Lazarus might dip the top of his finger in water to coole his tong, in the mids of that fire wherin he saith he was: and yet could not he obtain it. A smal refreshing (it seemeth) it would have been unto him,

Mat. 22.

Mat. 25.

Luc. 16.

The wonderful example of the rich glutton.

if

if he had obtained the ſame. But yet to ſhew the ſtraitnes of the place, it was denied him. Oh you that live in the ſinful wealth of the world, conſider but this one example of Gods ſeveritie, and be afeard. This man was in great roialtie a litle before, and nothing regarded the extreme miſerie that Lazarus was in: but now would he give a thouſand worlds (if he had them) for one drop of water to coole his tong. What demand could be leſſe than this? He durſt not ask to be delivered thence, or to have his torments diminiſhed, or to ask a great veſſel of water to refreſh his whole bodie therin: but onlie ſo much as would ſtik on the top of a mans finger, to coole his tong. To what need was this rich man now driven? What a great imagination had he of the force of one drop of water? To what pitiful change, was his tong now come unto, that was woont to be ſo diligentlie applied with al kinds of pleaſant liquors? Oh that one man can not take example by another; either this is tru, or elſe the Son of God is a liar. And then, what men are we, that ſeeing our ſelves in danger of this miſerie, do not ſeek with more diligence to avoid the ſame?

17 In reſpect of theſe extremities and ſtrait dealings of God, in denieng al comfort and conſolation at this day, the ſcripture ſaith, that men ſhal fal into rage, furie, and utter impatience, blaſpheming God, and curſing the day Apo. 16. Eze. 23. Apo. 13.

of their nativitie, with eating their own tongs
Luc. 3. for greefe, & desiring the roks and mountains to come and fal on them, to end their pains.

The eternity of the pains. 18 Now if we ad to this, the eternitie, and everlasting continuance of these torments: we shal see that it increaseth the matter greatlie. For in this world there is no torment so great, but that time either taketh awaie, or diminisheth the same. For either the tormentor, or the tormented dieth, or some occasion or other happeneth, to alter, or mitigate the matter. But here is no such hope or comfort: but *Crutiabuntur* (saith the scripture) *in secula seculorum, in stagno ardente igne & sulphure: They shal be tormented for ever, in a poole burning with fire & brimstone.* As long as God is God, so long shal they burn there: neither shal the tormentor nor the tormented die, but both live eternally, for the eternal miserie of the parties to be punished.
Apo. 21.

A wonderful saieng. 19 O (saith one father in a godly meditation) if a sinner damned in hel did know, that he had to suffer those torments there, no mo thousands of yeres than there be sands in the sea, and gras piles in the ground; or, no mo thousand millions of ages, than there be creatures in heaven, & in earth: he would greatly rejoice therof, for he would cōfort himselfe at the least with this cogitation, that once yet the matter wold have an end. But now (saith this good man) this word *Never*, breaketh his hart, when he thinketh

keth on it, and that after a hundred thousand millions of worlds there suffered, he hath as far to his end as he had at the first day of his entrance to these torments. Consider (good Christian) what a length one hour would seem unto thee, if thou hadst but to hold thy hand in fire and brimstone, onlie during the space therof. We see, if a man be greevouslie sik, though he be laid upon a verie soft bed, yet one night seemeth a long time unto him. He turneth and tosseth himselfe from side to side, telling the clok, and counting everie hour, as it passeth, which seemeth to him a whole day. And if a man should say unto him, that he were to abide that pain but seven yeeres togither: he would go nigh to dispair for greefe. Now if one night seem so long and tedious to him that lieth on a good soft bed, afflicted onlie with a litle agu: what wil the lieng in fire and brimstone do, when he shal know evidentlie, that he shal never have end therof? Oh (deer brother (the facietie of cõtinuance is lothsom, even in things that are not evil of themselves. If thou shouldest be bound alwais to eat one onlie meat: it would be displeasant to thee in the end. If thou shouldest be bound to sit stil al thy life in one place without moving: it would be greevous unto thee; albeit no man did torment thee in that place. What then wil it be to lie eternally, that is, world without end, in most exquisite torments? Is it any way tollerable?

ble? What judgement then, what wit, what discretion is there left in men, which make no more account of this matter than they do?

Darknes in hel. Mat. 8. 22. 20 I might here ad another circumstance which the scripture addeth; to wit, that al these torments shal be in darknes: a thing dreadful of it self unto mans nature. For there is not the stoutest man in the world, if he found himselfe alone, & naked in extreme darknes, & should hear a noise of spirits comming towards him, but he would fear, albeit he felt never a lash from them on his bodie. I might also ad another circumstance, that the prophet addeth; which is, that God & good men shal laugh at them that day, which wil be no smal affliction. For as to be mooved by a mans frind in time of adversitie, is some comfort: so to be laughed at, especiallie by him who onlie may help him, is a great and intollerable increase of his miserie.

Derision. Psal. 36.

21 And now al this that I have spoken of hitherto, is but one part of a damned mans punishment onlie, called by Divines; *Pœna sensus:* The pain of sense or feeling; that is, the pain or punishment sensibly inflicted upon the soul and bodie. But yet besides this, there is another part of his punishment, called *Pœna damni:* The pain of losse or dammage: which by al lerned mens opinion) is either greater, or no lesse than the former. And this is the infinite losse which a damned man hath, in being excluded for

Pains of dammage which the damned suffer.

for ever and ever from the ſight of his creator, and his glorie. Which ſight only, being ſufficient to make happie and bleſſed al them that are admitted unto it, muſt needs be an infinite miſerie to the damned man to lak that eternallie. And therfore this is put as one of the firſt and cheefeſt plaegs to be laid upon him; *Tollatur impius, ne videat gloriam dei: Let the wicked man be taken away to hel, to the end he may not ſee the glorie of God.* And this loſſe conteineth al other loſſes and damages in it: as the loſſe of eternal bliſſe, and joy (as I have ſaid (of eternal glorie, of eternal ſocietie with the Angels, and the like: which loſſes when a damned man conſidereth (as he can not but conſider them ſtil) he taketh more greef therof (as Divines do hold) than by al the other ſenſible torments that he abideth beſides. Eſai. 26.

22 Wherunto apperteineth the worm of conſcience: in ſcripture ſo called, for that, as a worm lieth eating and gnawing the wood wherin ſhe abideth: ſo ſhal the remorſe of our own conſcience lie within us, griping and tormenting us for ever. And this worm or remorſe ſhal principallie conſiſt in bringing to our minds, al the means and cauſes of our preſent extreme calamities: as our negligences, wherby we loſt the felicitie which other men have gotten. And at everie one of theſe conſiderations, this worm ſhal give vs a deadly bit, even unto the hart. As when it ſhal lay before *The worm of conſcience.* Mar. 9. Eſai. 66. Eccle. 7. Iudit. 6. *The cogitations of the damned.*

us

us al the occasions that we had offered to avoid this miserie, wherin now we are fallen, & to have gotten the glorie which we have lost: how easie it had been to have done it: how nigh we were oftentimes to resolve our selves to do it; and yet how ungratiously we left of that cogitation again: how manie times we were foretold of this danger, and yet how little care and fear we took of the same: how vain the worldlie trifles were, wherin we spent our time, and for which we lost heaven, & fel into this intollerable miserie: how they are exalted whom we thought fooles in the world: and how we are now prooved fooles and laughed at, which thought our selves wise. These things (I saie) and a thousand mo being laid before us by our own conscience, shal yeeld us infinite greef, for that it is now too late to amend the. And this greef is called the worm or remorse of our own conscience: which worm shal more inforce men to weep and houl, than any torment else, considering how negligentlie, foolishlie, and vainlie, they are come into those so insupportable torments, and that now there is no more time to redresse their errors.

23 Now only is the time of weeping and lamenting for these men: but al in vain. Now shal they begin to fret and fume, and marvel at themselves, saieng: Where was our wit? Where was our understanding? Where was our judgement, when we followed vanities, and

and contemned theſe matters? This is the talk of ſinners in hel (ſaith the ſcripture;) *What hath our pride, or what hath the glorie of our riches profited us? They are al now vaniſhed like a ſhadow: we have wearied out our ſelves in the way of iniquitie and perdition, but the way of the Lord we have not known.* Sap. 5. This (I ſay) muſt be the everlaſting ſong of the damned worm-eaten conſcience in hel: eternal repentance, without profit. Wherby he ſhal be brought to ſuch deſperation (as the ſcripture noteth) as he ſhal turn into furie againſt himſelfe, tear his own fleſh, rent his own ſoul (if it were poſſible) and invite the feends to torment him, ſeeing he hath ſo beaſtlie behaved himſelfe in this world, as not to provide in time, for this principal matter, onlie (indeed) to have been thought upon. Oh if he could have but another life to live in the world again, how would he paſſe it over? With what diligence? With what ſeveritie? But it is not lawful: we onlie which are yet alive have that ſingular benefit, if we know it, or wold reſolve our ſelves to make the moſt of it. One of theſe dais, we ſhal be paſt it alſo, and ſhal not recover it again, no not one hour, if we would give a thouſand worlds, for the ſame, as indeed the damned would do, if they might. Let us now therfore ſo uſe the benefit of our preſent time, as when we are paſt hence, we have not need to wiſh our ſelves here again.

24 Now is the time we may avoid al: now

is

is the time we may put our ſelves out of danger of theſe matters: now (I ſaie) if we reſolve our ſelves out of hand. For we know not what ſhal become of us to morrow: it may be to morrow our harts wil be as hard and careleſſe of theſe things, as they have been heretofore, and as Pharao his hart was, after Moiſes departure from him. Oh that he had reſolved himſelfe thoroughlie while Moiſes was with him, how happie had he been? If the rich glutton had taken the time while he was in proſperitie, how bleſſed a man had he been? He was foretold of his miſerie (as we are now) by Moiſes
Luc. 16. and the prophets, as Chriſt ſignifieth: but he would not hear. Afterward he was in ſuch admiration of his own follie, that he would have had Lazarus ſent from Abrahams boſom unto his brethren to warn them of his ſucceſſe. But Abraham told him, it was bootleſſe, for they would not have beleeved Lazarus, but rather have perſecuted him as a liar, and defamer of their honorable brother dead, if he ſhould have come and told them of his torments. Indeed ſo would the wicked of the world do now, if one ſhould come & tel them, that their parents or frinds are damned in hel, for ſuch and ſuch things: and do beſeech them to look better to their lives, to the end by their comming thither, they do not increaſe the others pains, for being ſome cauſe of their damnation (for this is onlie the cauſe of care which the

the damned have towards the living, and not for any love they now bear them) if (I saie) such a message should come from hel, to the florishing sinners of this world, would they not laugh at it? Would they not persecute eagarlie the parties that should bring such news: what then can God devise to do for the saving of these men? What waie, what means may he take, when neither warning, nor example of others, nor threats, nor exhortations wil do anie good? We know, or may know, that leading the life which we do, we can not be saved. We know, or ought to know, that manie before us have been damned for lesse matters. We know, and can not choose but know, that we must shortlie die, and receave our selves, as they have receaved, living as they did, or woorse. We see by this laid down before, that the pains are intollerable, and yet eternal, which do expect us for the same. We confesse them most miserable, that for anie pleasure or commoditie of this world, are now fallen into those pains. What then should let us to resolve, to dispatch our selves quiklie of al impediments? To break violentlie from al bonds and chains of this wicked world, that do let us from this tru and zealous service of God? Why should we sleep one night in sin, seeing that night may chance to be our last, and so the everlasting cutting off, of al hope for the time to come?

25 Resolve thy selfe therfore(my deer brother) if thou be wise, and cleer thy selfe from this danger, while God is willing to receive thee, and mooveth thee therunto by these means, as he did the rich man by Moises and the prophets while he was yet in his prosperitie. Let his example be often before thine eies, and consider it throughly, and it shal do thee good. God is a wonderful God, and to shew his patience and infinite goodnes, he wooeth us in this life, seeketh unto us, and laieth himselfe(as it were) at our feet, to moove us to our own good, to win us, to draw us, and to save us from perdition. But after this life he altereth his course of dealing: he turneth over the leaf, and changeth his stile. Of a lamb, he becometh a lion to the wicked: and of a saviour, a just and severe punisher. What can be said, or don more to moove us? He that is forewarned, and seeth his own danger, before his face, and yet is not stirred, nor made the more warie or fearful therby, but notwithstanding wil come or slide into the same: may wel be pitied, but surely by no means can he be helped, making himselfe incapable of al remedies, that may be used.

CHAP.

CHAP. X.

Of the moſt honorable and munificent rewards propoſed to al them that truly ſerve God.

THE reaſons and conſiderations laid down before, in the former chapters might wel ſuffice, to ſtir up the hart of any reaſonable Chriſtian, to take in hand this reſolution, wherof we talk, and wherunto I ſo much covet to perſuade thee (for thy only good and gain) gentle reader. But for that al harts are not of one conſtitution in this reſpect, nor al drawn and ſtirred with the ſame means: I purpoſe to adjoin heer a conſideration of commoditie, wherunto commonly, ech man is prone by nature. And therfore I am in hope it ſhal be more forcible to that we go about, than any thing elſe that hitherto hath beene ſpoken. I mean then to treat of the benefits which are reaped by ſervice of God, of the gain drawn thence, and of the good pay and moſt liberal reward which God performeth to his ſervants, above al the maiſters created, that may be ſerved. And though the juſt fear of puniſhment (if we ſerve him not) might be ſufficient to drive us to this

God the beſt pay maiſter.

reſolution: and the infinite benefits alreadie received, induce us to the ſame, in reſpect of gratitude (of both which ſomwhat hath been ſaid before:) yet am I content ſo far to inlarge this libertie to thee (good reader) that except I ſhew this reſolution, which I crave to be more gainful and profitable than any thing elſe in the world that can be thought of: thou ſhalt not be bound unto it for any thing that hitherto hath beene ſaid in that behalfe. For as God in al other things is a God of great majeſtie, ful of bountie, liberalitie, and princely magnificence; ſo is he in this point above al other: in ſuch ſort, as albeit whatſoever we do, or can do, is but du det unto him, and of it ſelfe deſerveth nothing: yet of his munificent majeſtie, he letteth paſſe no one jot of our ſervice unrewarded, no not ſo much as a cup of cold water.

Mat. 10. Mark. 9.

2 God commanded Abraham to ſacrifice unto him his only ſon Iſaac, which he loved ſo much: but when he was ready to do the ſame, God ſaid; Do it not: it is inough for me that I ſee thine obedience. And bicauſe thou haſt not refuſed to do it, I ſwear to thee (ſaith he) by my ſelfe, that I wil multiply thy ſeed as the ſtars of heaven, and the ſands of the ſea: and among them alſo one ſhal be Chriſt, the Saviour of the world. Was not this a good pay for ſo little pains? King David one night, began to think with himſelfe, that he had now an houſe of Cedar,

Gen. 22.

2. Reg. 7.

Cedar, and the Ark of God lay but under a tent, and therfore reſolved to build an houſe for the ſaid Ark. Which onlie cogitation God took in ſo good part, as he ſent Nathan the prophet unto him preſentlie, to refuſe the thing, but yet to tel him, that for ſo much as he had determined ſuch a matter: God would build an houſe, or rather a kingdome, to him, and his poſteritie, which ſhould laſt for ever, Pſal. 88. and from which he would never take away his mercie, what ſins or offences ſoever they committed. Which promiſe we ſee now fulfilled, in Chriſt his church, raiſed out of that familie. What ſhould I recite manie like examples? Chriſt giveth a general note hereof, when he calleth the workmen and paieth to ech man his wages, ſo dulie: as alſo when he ſaith of Mat. 20. himſelfe; *Behold, I come quickly, and my reward is* Apo. 22. *with me.* By which places is evident, that God ſuffereth no labor in his ſervice to be loſt or unpaid. And albeit (as after in place convenient ſhal be ſhewed) he paieth alſo, and (that abundantly) in this life: yet (as by thoſe two examples appeereth) he deferreth his cheefe pay, unto his comming in the end of the day, that is, after this life, in *The reſurrection of the iuſt*: as Luc. 14. himſelfe ſaith in another place.

3 Of this paiment then reſerved for Gods ſervants in the life to come, we are now to conſider; what, and what maner a thing it is, and whether it be woorth ſo much labor and tra-

vel, as the service of God requireth or no. And
Mat. 25. first of al, if we wil beleeve the holie scripture,
2. Tim. 4. calling it a kingdome, an heavenly kingdome,
2. Pet. 1. an eternal kingdome, a most blessed king-
Luc. 14. dome: we must needs confesse it to be a marvelous great reward? For that worldly princes do not use to give kingdoms to their servants for recompence of their labors. And if they did, or were able to do it: yet could it be neither heavenly nor eternal, nor a blessed kingdome. Secondly, if we credite that which
1. Cor. 2. S. Paul saith of it; *That neither eie hath seen, nor*
Esai. 64. *eare heard, nor hart of man conceived.* How great a matter it is: then must we yet admit a greater opinion therof, for that we have seen manie woonderful things in our dais; we have heard more woonderful; we may conceive most woonderful, and almost infinite. How then shal we come to understand the greatnes and valu of this reward? Surely no tong created, either of man or Angel, can expresse the same: no imagination conceive; no understanding com-
Apoc. 2. 20. prehend it. Christ himselfe hath said; *Nemo scit, nisi qui accipit: No man knoweth it, but he that enioyeth it.* And therfore he calleth it *Hidden manna*, in the same place. Notwithstanding, as it is reported of a learned Geometrician, that finding the length of Hercules foot, upon the hil Olympus, drew out his whole bodie, by the proportion of that one part: so we by some thing set down in scripture, and by som other circum-

circumſtances agreeing therunto, may frame a conjecture of the matter, though it come far behind the thing it ſelfe.

4 I have ſhewed before how the ſcripture calleth it an heavenly, an everlaſting, & a moſt bleſſed kingdom: wherby is ſignified, that al muſt be kings that are admitted thither. To like effect it is called in other places, *A crown of glorie, a throne of maieſtie, a paradiſe, or place of pleaſure, a life everlaſting.* Saint Iohn the Evangeliſt being in his baniſhment, by ſpecial privilege, made privy to ſom knowledge & feling therof, as wel for his own comfort, as for ours, taketh in hand to deſcribe it, by compariſon of a citie: affirming, that the whole citie was of pure gold, with a great and high wal of the pretious ſtone, called Iaſpis. This wal had alſo twelve foundations, made of twelve diſtinct pretious ſtones, which he there nameth: alſo twelve gates made of twelve rich ſtones, called Margarits; and every gate was an entire margarit. The ſtreets of the citie were paved with gold, interlaid alſo with pearls and pretious ſtones. The light of the citie was the cleernes and ſhining of Chriſt himſelfe, ſitting in the middeſt thereof: from whoſe ſeat proceeded a river of water, as cleer as criſtal, to refreſh the citie: and on both ſides of the banks, there grew the tree of life, giving out continual and perpetual fruit: there was no night in that citie, nor any defiled thing entered there: but they which

Apo. 2. & 3. Mat. 16. Luc. 10.

Ap. 21. & 22 *The deſcription of paradiſe.*

are within shal reign (saith he) for ever & ever.

5 By this description of the most rich and pretious things that this world hath, S. Iohn would give us to understand the infinite valu, glorie, and majestie of this felicitie, prepared for us in heaven: though (as I have noted before) it being the princely inheritance of our Saviour Christ, the kingdom of his father, the eternal habitation of the holie Trinitie prepared before al worlds, to set out the glorie, and expresse the power of him that hath no end or measure, either in power or glorie: we may very wel think with Saint Paul, that neither tong can declare it, nor hart imagin it.

Heb. 1.
Mat. 13.

6 When God shal take upon him to do a thing for the uttermost declaration (in a certain sort) of his power, wisdome, and majestie: imagin you, what a thing it wil be. It pleased him at a certain time, to make certain creatures to serve him in his presence, and to be witnesses of his glorie: and therupon with a word, created the Angels, both for number, and * perfection, so strange and woonderful, as maketh mans understanding astonished to think of it. For as for their number they were almost infinite, passing the number of al the creatures of this inferior world, as divers learned men, and som ancient fathers do think: though Daniel (according to the fashion of the scripture) do put a certain number for an uncertain, when he saith of Angels; *A thousand thousands*

The creation of Angels.

B. *Great excellency of gifts may be ascribed unto them: but not perfection.*

Dan. 1.

thouſands did miniſter unto him (that is, unto God) *& ten thouſand times an hundred thouſand, did ſtand about him to aſſiſt.* And for their perfection of nature, it is ſuch (being, as the ſcripture ſaith, ſpirits, and like burning fire) as they far ſurpas al inferior creatures, in natural knowledge, power, and the like. What an infinite majeſtie doth this argu in the creator? Pſa. 113.

7 After this, when many of theſe Angels were fallen: it pleaſed God to create another creature, far inferior to this, for to * fil up the places of ſuch as had fallen: and therupon created man of a peece of clay, as you know, appointing him to live a certain time in a place diſtant from heaven, created for this purpoſe, which is this world: a place of intertainment and trial for a time, which afterward is to be deſtroied again. But yet in creating of this tranſitorie world (which is but a cottage of his own eternal habitation) what power, what magnificence, what majeſtie hath he ſhewed? What heavens, & how woonderful hath he created? What infinite ſtars and other lights hath he deviſed? What elements hath he framed? And how marvelouſlie hath he compaſt them togither? The ſeas toſſing and tumbling without reſt, and repleniſhed with infinite ſorts of fiſh: the rivers running inceſſantly thorough the earth like veins in the bodie, and yet never to be emptie nor overflow the ſame: the earth it ſelfe ſo furniſhed with al varietie of creatures,

The creation of the world, to expreſſe the power of God.

B.

* We may not wel reſtrein the purpoſe of God only to this: beſides that, it may be dowted likewiſe, by what warrant that opinion doth ſtand.

as the hundred part therof, is not imploied by man, but only remaineth to shew the ful hand, and strong arm of the creator. And al this (as I said) was done in an instant, with one word onlie: and that for the use of a smal time, in respect of the eternitie to come. What then shal we imagin that the habitation prepared for that eternitie shal be? If the cottage of his meanest servant (& that made onlie for a time, to bear off as it were a shower of rain) be so princely, so gorgeous, so magnificent, so ful of majestie, as we see this world is: what must we think that the kings pallace it selfe is, appointed for al eternitie, for him and his frinds, to raign togither? We must needs think it to be as great, as the power and wisdome of the maker could reach unto, to perform: and that is, incomparable, and above al measure infinite.

Ester. 1. The great king Assuerus, which raigned in Asia over an hundred twentie and seven provinces, to discover his power and riches to his subjects, made a feast (as the scripture saith) in his citie of Susa, to al princes, states, and potentates, of his dominions, for an hundred and

Esai. 25. fourscore daies togither. Esay the prophet saith, that our God and Lord of hosts, wil make a solemn banket to al his people upon the hil and mount of heaven, and that an harvest banket of fat meats, and pure wines. And this

Luc. 12. banket shal be so solemn, as the verie Son of God himselfe cheefe Lord of the feast, shal be content

content to gird himſelfe, and to ſerve in the ſame, as by his own words he promiſeth. What maner of banket then ſhal this be? How magnificent? How ful of majeſtie? Eſpeciallie ſeeing it hath not onlie to endure a hundred and fourſcore dais (as that of Aſſuerus did) but more than a hundred and fourſcore millions of ages: not ſerved by men (as Aſſuerus feaſt was) but by Angels and the verie Son of God himſelfe: not to open the power and riches of a hundred twentie and ſeven provinces, but of God himſelf, King of kings, and Lord of lords, whoſe power and riches are without end, and greater than al his creatures togither can conceive? How glorious a banket ſhal this be then? How triumphant a joy of this feſtival day? O miſerable and fooliſh children of men, that are born to ſo rare and ſingular a dignitie, and yet can not be brought to conſider, love, or eſteme of the ſame!

8 Other ſuch conſiderations there be to ſhew the greatneſſe of this felicitie: as that, if God hath given ſo many pleaſures and comfortable gifts in this life (as we ſee are in the world) being a place notwithſtanding of baniſhment, a place of ſinners, a vale of miſerie, and the time of repenting, weeping, and wailing: what wil he do in the life to come, to the juſt, to his frinds, in the time of joy, and mariage of his Son? This was a moſt forcible conſideration with good Saint Auguſtine, who in the ſecret ſpeech

The pleaſures and commodities of this life.

Apo. 19. *In ſoliloquijs animæ ad Deum.*

ſpeech of his ſoul with God, ſaid thus: O Lord if thou for this vile bodie of ours, give us ſo great and innumerable benefits, from the firmament, from the air, from the earth, from the ſea: by light, by darknes, by heat, by ſhadow: by dews, by ſhowers, by windes, by rains: by birds, by fiſhes, by beaſts, by trees: by multitude of herbs, & variety of plants, and by the miniſtery of al thy creatures. O ſweet Lord what maner of things, how great, how good, and how innumerable are thoſe which thou haſt prepared in our heavenly countrie, where we ſhal ſee thee face to face? If thou do ſo great things for us in our priſon: what wilt thou give us in our pallace? If thou giveſt ſo many things in this world, to good & evil men togither: what haſt thou laid up for onlie good men in the world to com? If thine enimies & frinds togither are ſo wel provided for in this life: what ſhal thy only frinds receive in the life to come? If there be ſo great ſolaces in theſe dais of tears: what
Apo. 19. joy ſhal there be in that day of mariage? If our
Pſal 30. jail contein ſo great matters: what ſhal our countrie and kingdome do? O my Lord and God, thou art a great God; *And great is the multitude of thy magnificence and ſweetnes.* And as there is no end of thy greatnes, nor number of thy wiſdome, nor meaſure of thy benignitie: ſo is there neither end, number, nor meaſure of thy rewards, towards them that love and fight for thee. Hitherto Saint Auguſtine.

9 Another

¶ Another way to conjecture of this felicitie is, to consider the great promises which God maketh in the scriptures, to honor and glorifie man in the life to come; *Whosoever shal honor me* (saith God) *I wil glorifie him.* And the prophet David as it were complaineth joifullie, that Gods frinds were so much honored by him. Which he might with much more cause have said, if he had lived in the new testament, and had heard that promise of Christ wherof I spake before, that his servants should sit down and banket, and that himselfe would serve and minister unto them in the kingdome of his father. What understanding can conceive, how great this honor shal be? But yet in some part it may be gessed, by that he saith, that they shal sit in judgement with him: and (as Saint Paul addeth) shal be judges not onlie of men, but also of Angels. It may also be conjectured by the exceeding great honor, which God at certain times hath done to his servants, even in this life. Wherin notwithstanding they are placed to be dispised, and not to be honored. What great honor was it that he did to Abraham in the sight of so many kings of the earth, as of Pharao, Abimelech, Melchisedech, and the like? What honor was that he did to Moises and Aaron in the face of Pharao and al his court, by the woonderful signes that they wrought? What excessive honor was that he did to holie Iosue, when in the sight of al

How much God honoreth man.
1.Reg.2. Psa.138.
Luc. 12.
Mat.19. Luc. 22.
1.Cor.6.
Mat. 10.
Gen. 12. 14.20. Exod. 5. 6.7.8.
Iosu. 10.

al his armie, he staied the sun and moone in the midst of the firmament, at Iosue his appointment, obeing therin (as the scripture saith) to the voice of a man? What honor was that he
Esai. 38. did to Esay in the sight of king Ezechias, when he made the sun to go bak ten degrees in the heavens? What honor was that he did to
3. Re. 17. Helias in the sight of wicked Achab, when he yeelded the heavens into his hands, and permitted him to say, that neither rain, nor dew should fal upon the ground (for certein yeres) but by the words of his mouth onlie? What
4. Reg. 5. honor was that he did to Elizeus in the sight of Naaman the noble Syrian, whom he cured onlie by his word from the leprosie: and his
4. Re. 13. bones after his death, raised (by onlie touching) the dead to life? Finallie (not to alledge mo examples herein) what singular honor was that, he gave to al the Apostles of his Son, that
Acts. 5. as many as ever they laid hands on, were heaActs. 19. led from al infirmities, as Saint Luke saith? Nay (which is yet more) the verie girdles and napkins of Saint Paul did the same effect; and yet more than that also, as many as came
Act. 5. within the onlie shadow of Saint Peter were healed from their diseases. Is not this marveilous honor, even in this life? Was there ever monarch, prince, or potentate of the world, which could vaunt of such points of honor? And if Christ did this, even in this world to his
Iohn. 18. servants, wherof notwithstanding he saith his king-

kingdome was not: what honor shal we think he hath reserved for the world to come, where his kingdome shal be, and where al his servants shal be crowned as kings with him? 2.Tim.4. Apoc.4.

10 Another declaration yet of this matter is laid down by Divines for opening of the greatnes of this beatitude in heaven: and that is, the consideration of three places, wherto man by his creation is appointed. The first is his mothers womb, the second this present world, the third is *Cælum Empireum*, which is, the place of blisse in the life to come. Now in these three places, we * must hold the proportion (by al reason) which we see sensiblie to be observed between the first two. So that look in what proportion the second doth differ from the first: in like measure must the third differ from the second, or rather much more: seeing that the whole earth put togither, is by al Philosophie, but as a prik or smal point in respect of the marveilous greatnes of the heavens. By this proportion then we must say, that as far as the whole world doth passe the womb of one private woman: so much in al beautie, delites, and majestie doth the place of blisse passe al this whole world. And as much as a man living in the world doth passe a child in his mothers bellie, in strength of bodie, beautie, wit, understanding, learning, and knowledge: so much and far more, doth a Saint in heaven passe men of this world, in al these things, and manie mo besides.

The three places wherto a man is appointed.

B.

* It is rather a conjecture, thā grounded upon any sufficient warrant, to set down so just a proportion herin.

beſides. And as much horror as a man would have, to turn into his mothers womb again: ſo much would a glorified ſoul have, to return into this world again. The nine months alſo of life in the mothers womb, are not ſo little in reſpect of mans life in the world, as is the longeſt life upon earth, in reſpect of the eternal in heaven. Nor the blindnes, ignorance, & other miſeries of the child in his mothers womb, are any way comparable to the blindnes, ignorance, and other miſeries of this life, in reſpect of the light, cleer knowledge, and other felicities of the life to come. So that by this alſo, ſome conjecture may be made of the matter which we have in hand.

Two parts of felicitie in heaven.

11 But yet to conſider the thing more in particular, it is to be noted, that this glorie of heaven ſhal have two parts: the one belonging to the ſoul; the other belonging to the bodie. That which belongeth to the ſoul, conſiſteth in the viſion of God, as ſhal be ſhewed after: that which belongeth to the bodie, conſiſteth in the change and glorification of our fleſh, after the general reſurrection, that is, wherby this corruptible bodie of ours, ſhal put on incorruption (as Saint Paul ſaith) and of mortal, become immortal. Al this fleſh (I ſay) of ours, that now is ſo comberſom, and greeveth the mind; that now is ſo infeſted with ſo many inconveniences; ſubject to ſo many mutations; vexed with ſo many diſeaſes; defiled with ſo many

That which concerneth the bodie.

1. Cor. 15.

Sap. 9.
Eph. 4.

many corruptions; repleniſhed with ſo infinite miſeries and calamities, ſhal then be made glorious, and moſt perfect to endure for ever, without mutation, and to raign with the ſoul, world without end. For it ſhal be delivered from this lumpiſh hevines, wherewith it is peſtered in this life: from al diſeaſes likewiſe and pains of this life, and from al trobles and incombrances belonging to the ſame, as ſin, eating, drinking, ſleeping, and ſuch like. And it ſhal be ſet in a moſt floriſhing eſtate of health, never deceaveable again. So floriſhing, that our Savior Chriſt ſaith; that *At that daie ſhal the juſt ſhine as the ſun in the kingdom of their father.* A marvelous ſaieng of Chriſt, and in humane ſenſe almoſt incredible, that our putrified bodies ſhould ſhine and become as cleer as the ſun. Wheras in the contrarie part, the bodies of the damned ſhal be as blak and uglie, as filth it ſelfe. So likewiſe al the ſenſes togither, finding then their proper objects, in much more excellencie than ever they could in this world (as ſhal be ſhewed after) even everie part, ſenſe, member, & joint, ſhal be repleniſhed with ſingular comfort, as the ſame ſhal be tormented in the damned. I wil here alledge Anſelmus his words; for that they expreſſe lively this matter. Al the glorified bodie (ſaith he) ſhal be filled with abundance of al kind of pleaſure, the eies, the eares, the noſe, the mouth, the hands, the throte, the lungs, the hart, the ſtomak, the bak, the

Mat. 13.

Cap. 57.

the bones, the marrow, the entrals, themselves, and everie part therof shal be repleniſhed with ſuch unſpeakable ſweetnes and pleaſure, that truly it may be ſaid, that *The whole man is made to drink of the river of Gods divine pleaſures, and made dronken with the abundance of Gods houſe.* Beſides al which, it hath perpetuitie, wherby it is made ſure now, never to die, or alter from his felicitie, according to the ſaieng of ſcripture, that *The iuſt ſhal live for ever*. Which is one of the cheefeſt prerogatives of a glorified bodie; for that by this, al care and fear is taken away, al danger of hurt and noiance remooved from us.

Pſal. 35.

Sap. 5.

That which concerneth the ſoul.

12 But now to come to that point of this felicitie, which pertaineth to the ſoul, as the principal part, it is to be underſtood, that albeit there be many things that do concur in this felicitie, for the accompliſhment and perfection of happines: yet the fountain of al is but one only thing, called by divines; *Viſio Dei beatifica*: The ſight of God that maketh us happie? *Hæc ſola eſt ſummum bonum noſtrum*, ſaith Saint Auguſtine: This only ſight of God, is our happineſſe. Which Chriſt alſo affirmeth, when he ſaith to his father; *This is life everlaſting, that men know the tru God, and Ieſus Chriſt whom thou haſt ſent.* Saint Paul alſo putteth our felicitie, *In ſeeing God face to face.* And S. Iohn, *In ſeeing God, as he is.* And the reaſon of this is, for that al the pleaſures and contentations in the

Aug. 1. de Tri. ca. 13.

Iohn. 17.

1. Cor. 13.

the world, being only ſparkles & parcels ſent out from God: they are al contained much more perfectly and excellently in God himſelfe, than they are in their own natures created: as alſo al the perfections of his creatures are more fully in him, than in themſelves. Wherof it followeth, that whoſoever is admitted to the viſion and preſence of God, he hath al the goodnes and perfection of creatures in the world united togither, and preſented unto him at once. So that whatſoever deliteth either bodie or ſoul, there he enjoieth it wholy knit up togither as it were in one bundle, and with the preſence therof, is raviſhed in al parts both of mind and bodie: as he cannot imagin, think, or wiſh for any joy whatſoever, but there he findeth it in his perfection: there he findeth al knowledge, al wiſdom, al beautie, al riches, al nobilitie, al goodnes, al delite, and whatſoever beſide either deſerveth love and admiration, or worketh pleaſure or contentation. Al the powers of the mind ſhal be filled with this ſight, preſence, & fruition of God: al the ſenſes of our bodie ſhal be ſatiſfied: God ſhal be the univerſal felicitie of al his ſaints, containing in himſelfe al particular felicities, without end, number, or meaſure. He ſhal be a glaſſe, to our eies; muſik, to our ears; honie, to our mouths; moſt ſweet and pleaſant balm, to our ſmel; he ſhal be light, to our underſtanding; contentation, to our wil; continuation of eternitie to

our memorie. In him shal we enjoy al the varietie of times, that delite us heer; al the beautie of creatures that allure us heer; al the plesures and joies that content us heer. In this vision of God (saith one Doctor) we shal know; we shal love; we shal rejoice; we shal praise. We shal know the very secrets and judgements of God, which are a depth without bottom. Also the causes, natures, beginnings, offsprings, and ends of al creatures. We shal love incomparablie, both God (for the infinite causes of love that we see in him) and our companions as much as our selves, for that we see them as much loved of God as our selves: and that also for the same, for which we are loved. Wherof insueth, that our joy shal be without measure: both for that we shal have a particular joy for every thing we love in God (which are infinite) and also for that, we shal rejoice at the felicitie of everie one of our companions, as much as at our own, & by that means we shal have so many distinct felicities, as we shal have distinct companions in our felicitie: which being without number, it is no marvel though Christ said; *Go into the joy of the Lord.* And not, let the Lords joy enter into thee: for that no one hart created can receive the fulnes and greatnes of this joy. Heerof it followeth lastly, that we shal praise God without end or wearines, with al our hart; with al our strength; with al our powers; with al our parts: according

Hug. lib. 4. de anima, cap. 15.

Knowledge. Psal. 35. *Love.*

The greatnes of joy in heaven.

Mat. 25.

ding as the ſcripture ſaith; *Happie are they that live in thy houſe (O Lord) for they ſhal praiſe thee eternally without end.* Pſal. 83.

13 Of this moſt bleſſed viſion of God, the holie father Saint Auſten writeth thus; *Happie are the clean of hart: for they ſhal ſee God* (ſaith our Savior) then is there a viſion of God (deer brethren) which maketh us happie: a viſion (I ſay) which neither eie hath ſeen in this world, nor eare hath heard, nor hart conceived. A viſion, that paſſeth al the beautie of earthly things, of gold, of ſilver, of woods, of fields, of ſea, of air, of ſun, of moon, of ſtars, of Angels: for that al theſe things have their beauty from thence; *We ſhal ſee him face to face* (ſaith the Apoſtle) *And we ſhal know him as we are known.* We ſhal know the power of the Father: we ſhal know the wiſdom of the Son, we ſhal know the goodnes of the holie Ghoſt: we ſhal know the indiviſible nature of the moſt bleſſed Trinitie. And this ſeeing of the face of God is the joy of angels, & al ſaints in heaven. This is the reward of life everlaſting; this is the glorie of bleſſed ſpirits; their everlaſting pleaſure; their crown of honor; their game of felicitie; their rich reſt; their beautiful place; their inward and outward joy; their divine paradice; their heavenly Ieruſalem; their felicitie of life; their fulnes of bliſſe; their eternal joy; their peace of God, that paſſeth al underſtanding. This ſight of God, is the ful beatitude, the total glorifica- Tra. 4. in ep. Ioh. Mat. 5. 1. Cor. 3. Aug. c. 36. ſoliloq. 1. Cor. 13. Pſal. 4.

tion of man, to see him (I say) that made both heaven and earth, to see him that made thee, that redeemed thee, that glorified thee. For in seeing him, thou shal possesse him; in possessing him, thou shalt love him; in loving him, thou shalt praise him. For he is the inheritance of his people; he is the possession of their felicitie; he is the reward of their expectation.

Gen. 15. *I wil be thy great reward* (saith he) to Abraham. O Lord, thou art great, and therfore no marvel if thou be a great reward. The sight and fruition of thee therfore is al our hire, al our reward, al our joy and felicitie, that we expect: seeing thou hast said, that

Iohn. 17. *This is life everlasting, to see and know thee our tru God, and Iesus Christ whom thou hast sent.*

14 Having now declared the two general parts of heavenly felicitie, the one appertaining to our soul, the other to our bodie: it is not hard to esteem, what excesse of joy, both of them joined togither shal work, at that happie day of our glorification. O joy above al

Ca. 35 soli loquiorum. joies, passing al joy, and without which there is no joy, when shal I enter into thee (saith Saint Austen) when shal I enjoy thee to see my

Phil. 4. GOD that dwelleth in thee? O everlasting kingdome; O kingdome of al eternities; O light without end; O peace of God that passeth al understanding, in which the souls of

Esai. 51. saints do rest with thee; *And everlasting ioy is*

Esai. 35. *upon their heads, they possesse ioy and exultation: and*

al

al pain and ſorrow is fled from them. O how glorious a kingdome is thine (O Lord) wherin al ſaints do raign with thee; *Adorned with light, as with apparel; and having crowns of pretious ſtones on their heads?* O kingdome of everlaſting bliſſe, where thou, O Lord, the hope of al ſaints art, and the diadem of their perpetual glorie, rejoiſing them on everie ſide, with thy bleſſed ſight. In this kingdome of thine, there is infinite joy, and mirth without ſadnes; health, without ſorrow; life, without labor; light, without darknes; felicity, without abatement; al goodnes, without any evil. Where youth floriſheth that never waxeth old: life, that knoweth no end: beautie that never fadeth: love, that never cooleth: health, that never diminiſheth: joy, that never ceaſeth. Where ſorrow is never felt; complaint, is never heard; matter of ſadnes, is never ſeen; nor evil ſucceſſe is overfeared. For that they poſſeſſe thee (O Lord) which art the perfection of their felicitie. Pſa. 103. Pſal. 20.

15 If we would enter into theſe conſiderations, as this holie man, and other his like did: no dowt but we ſhould more be inflamed with the love of this felicitie, prepared for us, than we are: and conſequently ſhould ſtrive more to gain it than we do. And to the end thou maiſt conceive ſom more feeling in the matter (gentle reader) conſider a little with me, what a joiful day ſhal that be at thy houſe, *A comfortable conſideration.*

when having lived in the fear of God, and atchived in his service the end of thy peregrination, thou shalt come (by the means of death) to passe from miserie and labour to immortalitie: and in that passage (when other men begin to fear) thou shalt lift up thy head in hope, according as Christ promiseth, for that the
Luc. 21. time of thy salvation commeth on. Tel me, what a day shal that be, when thy soul, stepping foorth of prison, and conducted to the tabernacle of heaven, shal be received there, with the honorable companies and troups of that place? With al those blessed spirits mentioned in scripture, as principalities, powers,
Eph. 1. Colos. 1. 1. The. 1. vertues, dominations, thrones, Angels, Esai. 6. Archangels, Cherubins, and Seraphins: also with the holie Apostles and disciples of Christ, Patriarches, Prophets, Martyrs, Innocents, Confessors, and Saints of God? Al which shal
Luc. 15. B. triumph now at thy coronation and glorification. What joy wil thy soul receive in that day, when she shal be presented, in the presence of al those states, before the seat and majestie of the blessed Trinitie, with * recital and declaration of al thy good works, and travels suffered for the love and service of God? When there shal be laid down in that honorable consistorie, al thy vertuous deeds, al the labors that thou hast taken in thy calling; al thy almes; al thy praiers; al thy fasting; al thy innocencie of life; al thy patience in injuries; al

* This must needs be warily taken: otherwise, with the comfort that is sought therby, there may be danger of error also.

thy

thy conſtancie in adverſities; al thy temperance in meats; al the vertues of thy whole life? When al (I ſay) ſhalbe recounted there, al commended, al rewarded: ſhalt thou not ſee now the valure and profite of vertuous life? Shalt thou not confeſſe, that gainful and honorable is the ſervice of God? Shalt thou not now be glad, and bleſſe the hour, wherin firſt thou reſolveſt thy ſelfe to leave the ſervice of the world, to ſerve God? Shalt thou not think thy ſelfe beholding to him or hir, that perſuaded thee unto it? Yes verilie.

The ioy of ſecuritie.

16 But yet (more than this) when as being ſo neer thy paſſage heer, thou ſhalt conſider into what a port and haven of ſecuritie, thou art come, and ſhalt look bak upon the dangers which thou haſt paſſed, and wherin other men are yet in hazard: thy cauſe of joy ſhal greatly be increaſed. For thou ſhalt ſee evidentlie how infinite times thou were to periſh in that journey, if God had not held his ſpecial hand over thee. Thou ſhalt ſee the dangers wherin other men are; the death & damnation wherinto many of thy frinds and acquaintance have fallen; the eternal pains of hel incurred by many, that uſed to laugh, and be merie with thee in the world. Al which ſhal augment the felicitie of this thy bleſſed eſtate. And now for thy ſelfe, thou maiſt be ſecure, thou art out of al danger for ever and ever. There is no more need now of fear, of watch, of labor, or of care. Ioſ.21.22.

Gen. 3. Sap. 17. Thou maist lay down al armor now, better than the children of Israel might have done, when they had gotten the land of promise? For there is no more enimy to assail thee; there is no more wilie serpent to beguile thee: al is peace; al is rest; al is joy; al is securitie. Good

1. Cor. 9. Saint Paul hath no more need now to labor in the ministerie of the word, neither yet to fast,

Ierom ep. 22. ad Eust. to watch, or to punish his bodie: Good old Ierom, may now cease to afflict himselfe both

Apo. 19. night and day, for the conquering of his spiritual enimie. Thy onlie exercise must be now to rejoice, to triumph, to sing *Halleluias* to the lamb, which hath brought thee to this felicitie, and wil keep thee in the same, world without end. What a comfort wil it be to see that

Mat. 2. lamb sitting on his seat of state? If the wise men of the east, came so far off, and so rejoiced to see him in the manger: what wil it be to see him sitting in his glorie? If Saint Iohn

Luc. 1. Baptist did leap at his presence in his mothers belly: what shal his presence do in this his roial and eternal kingdome? It passeth al other glo-

Serm. 37. de sanctis. rie that saints have in heaven (saith Saint Austen) to be admitted to the inestimable sight of Christ his face, and to receive the beams of glorie, from the brightnes of his majestie. And if we were to suffer torments every day, yea to tollerate the verie pains of hel for a time, therby to gain the sight of Christ, and to be joined in glorie to the number of his saints: it were

nothing

nothing in reſpect of the reward. O that we made ſuch account of this matter, as this holy and learned man did: we would not live as we do, nor leeſe the ſame for ſuch trifles as moſt men do.

17 But to go forward yet further in this conſideration: imagin beſides al this, what a joy it ſhal be unto thy ſoul at that day, to meet with al hir godly frinds in heaven, with * father, with mother, with brothers, with ſiſters: with wife, with huſband, with maiſter, with ſchollers: with neighbors, with familiars, with kindred, with acquaintance: the welcoms, the mirth, the ſweet imbracements that ſhal be there, the joy wherof (as *a* noteth wel Saint Cyprian) ſhal be unſpeakable. Ad to this, the daily feaſting, and ineſtimable triumph, which ſhal be there, at the arrival of new brethren and ſiſters comming thither from time to time, with the ſpoils of their enimies, conquered and vanquiſhed in this world. O what a comfortable ſight wil it be to ſee thoſe ſeats of Angels fallen, filled up again with men and women from day to day! To ſee the crowns of glorie ſet upon their heads, and that in varietie, according to the varietie of their conqueſts. One *b* for martyrdom or confeſſion, againſt the perſecutor: another for chaſtitie, againſt the fleſh: another

Meeting with our frinds in heaven.

B. * There be divers of this mind: but ſeeing that the knowledge of father, & mother, & ſuch like is earthlie knowlege; & al earthly knowledge ſhal then be aboliſhed: I ſee not how it may be warranted that we ſhal then have remembrance

or knowledge of any ſuch; ſaving only as they are members of one bodie, and not as our father, kinſman, or frind. *a* Cyp. *lib. de mortalitate.*
b 2. Tim. 4. Apoc 2.3.4.

other

other for povertie or humilitie, against the world: another for many conquests togither, against the divel. There the glorious compane of Apostles (saith holy Cyprian) there the number of rejoising prophets, there the innumerable multitude of martyrs shal receive the crowns of their deaths and sufferings. There triumphing virgins, which have overcom concupiscence with the strength of continencie: there, the good almers, which have liberally fed the poore, and (keeping Gods commandements) have transferred their earthly riches to the store-house of heaven, shal receive their du and peculiar reward. O how shal vertu shew hir selfe at this day? How shal good deeds content their doers? And among al other joies and contentations, this shal not be the least, to see the poore souls that come thither on the sudden from the miseries of this life, how they (I say) shal remain astonished, and as it were, beside themselves, at the sudden mutation, and excessive honor done unto them. If a poore man, that were out of his way, wandering alone upon the mountains in the midst of a dark and tempestuous night, far from companie, destitute of money, beaten with rain, terrified with thunder, stif with cold, wearied out with labor, almost famished with hunger and thirst, and near brought to despair with multitude of miseries, should upon the sudden, in the twinkling of an eie, be placed in a goodly large

Lib. de mortalitate.

A comparison.

large and rich pallace, furniſhed with al kind of cleer lights, warme fire, ſweet ſmels, daintie meats, ſoft beds, pleaſant muſik, fine apparel, and honorable companie: al prepared for him, and attending his comming, to ſerve him, to honor him, and to annoint and crown him a king for ever: what would this poore man do? How would he look? What could he ſay? Surely I think he could ſay nothing, but rather would weepe in ſilence for joy, his hart being not able to contain the ſudden and exceeding greatnes therof.

18 Wel then, ſo ſhal it be, and much more with theſe twiſe happie ſouls, that come to heaven. For never was there cold ſhadow ſo pleaſant in a hot burning ſunnie day; nor the welſpring to the poore traveller in his greateſt thirſt of the ſommer; nor the repoſe of an eaſie bed to the wearied ſervant after his labor at night: as ſhal be this reſt of heaven to an afflicted ſoul which commeth thither. O that we could conceave this, that we could imprint this in our harts (deer brother) would we follow vanities as we do? Would we neglect this matter as we do? Surely our coldnes in ſeeking after theſe joies doth proceed of the ſmal opinion we do conceive of them. For if we made ſuch account and eſtimate of this jewel, as other merchants before us (more skilful, and wiſer than our ſelves) have done: we would bid for it as they did, or at leaſtwiſe would

The great account that ſaints made of heaven.

would not let it passe so negligently, which they sought after so carefully. The Apostle
Heb. 12. saith of Christ himselfe; *Proposito sibi gaudio sustinuit crucem: He laieng before his eies the ioies of heaven, susteined the crosse.* A great estimation of the matter, which he would buy at so deer a rate. But what counsel giveth he to other men about the same? Surely none other, but to
Mat. 13. *Go and sel al that ever they have, to purchase this treasure.* Saint Paul of himselfe, what saith he?
Phil. 3. Verelie, that *He esteemed al the world as dung*: in respect of the purchasing of this jewel. Saint
Ierom in catalogo. Pauls scholer Ignatius, what biddeth he? Hear his own words. Fire, galows, beasts, breaking of my bones, quartering of my members, crushing of my body, al the torments of the devil togither, let them come upon me, so I may
Ser. 31 de sanctis. enjoy this treasure of heaven. Saint Austen that learned bishop, what offereth he? You have now heard before, that he would be content to suffer torments every day, yea the verie torments of hel it selfe to gain this joy? Good Lord, how far did these holie saints differ from us? How contrary were their judgements to ours in these matters? Who wil now marvel
1. Cor. 1. of the wisdome of the world, judged follie by God, and of the wisdome of God, judged foly by the world? *Oh children of men* (saith the pro-
2. and 3. phet) *why do ye love vanitie, and seeke after a lie?*
Psal. 4. Why do you imbrace straw, & contemn gold? Straw (I say) and most vile chaf, and such as finally

finally wil set your own house on fire, and be your ruin and eternal perdition?

19 But now to draw towards an end in this matter (though there be no end in the thing it selfe) let the Christian consider wherto he is born, and wherof he is in possibilitie, if he wil. He is born heir apparant to the kingdome of heaven, a kingdome without end, a kingdome without measure, a kingdome of blisse, the kingdome of God himselfe: he is born to be joint heir with Iesus Christ the Son of God, to raign with him: to triumph with him: to sit in judgement of majestie with him: to judge the verie Angels of heaven with him. What more glorie can be thought upon, except it were to become God himselfe? Al the joies, al the riches, al the glorie, that heaven conteineth shal be powred out upon him. And to make this honor yet more, the glorious lamb that sitteth on the throne of majestie, with his eies like fire, his feet like burning copper, and al his face more shining than precious stone: from whose seat there proceedeth thunder and lightning without end: and at whose feet the four & twentie elders lay down their crowns: this lamb (I say) shal rise and honor him with his own service. Who wil not esteme of this roial inheritance? Especially seeing that now we have so good opportunity to the obteining therof, by the benefite of our redemption, and grace purchased to us therin.

Wherto a Christian is born by baptism.

Gal. 3. & 4. Eph. 1. & 5. Colos. 3. Titus. 3. Rom. 8. Iaco. 2. Heb. 19. 1. Pe. 1. 3. 2. Pet. 3. Apo. 1. Mat. 19. Luc. 22. 1. Cor. 6. Ap. 1. & 4. Luc. 12.

20 Tel

20 Tel me now (gentle reader) why wilt thou not accept of this his offer? Why wilt thou not account of this his kingdome? Why wilt thou not buy this glorie of him for so little a labor as he requireth; *Suadeo tibi emere a me aurum ignitum probatum, vt locuples fias* (saith Christ) *I counsel thee to buy pure & tried gold of me, to the end thou maist be rich*. Why wilt thou not follow this counsel (deer brother) especially of a merchant that meaneth not to deceive thee? Nothing greeveth this our Savior more, than that men wil seek with such pains to buy straw in Egypt, wheras he would sel them fine gold at a lower price: and that they wil purchase puddle water, with more labor, than he would require for ten times as much price liquor out of the verie fountain it selfe. There is not the wickedst man in the world; but taketh more travel in gaining of hel (as after shal be shewed) than the most painful servant of God in obteining of heaven.

Apo. 3.

Exod. 5.

Iere. 2.
Apo. 21.

The vanitie of worldly men.

21 Follow thou not their follie then (deer brother) for thou shalt see them suffer greevously for it one day, when thy hart shal be ful glad thou hast no part among them. Let them go now and bestow their time in vanitie, in pleasures, in delites of the world. Let them build pallaces, purchase dignities, ad peeces and patches of ground togither: let them hunt after honors, and build castels in the aire: the day wil come (if thou beleeve Christ himselfe) wherin

wherin thou ſhalt have ſmal cauſe to envie their felicitie. If they talk baſely of the glorie and riches of ſaints in heaven, not eſteeming them indeed, in reſpect of their own, or contemning them, for that carnal pleſures are not rekoned therin: make little account of their words, for that *The ſenſual man underſtandeth not the things which are of God.* If horſes were promiſed by their maiſters, a good banket, they could imagin nothing elſe but provender and water, to be their beſt cheer, for that they have no knowledge of daintier diſhes: ſo theſe men accuſtomed to the puddle of their fleſhly pleaſures, can mount with their mind no higher than the ſame. But I have ſhewed thee before (gentle reader) ſome wais and conſiderations, to conceive greater matters, albeit as I have advertiſed thee often, we muſt confeſſe ſtil, with Saint Paul, that no humane hart can conceive the leaſt part therof: for which cauſe, alſo it is not unlike, that Saint Paul himſelfe was forbidden to utter the things which he had ſeen and heard, in his miraculous aſſumption unto the third heaven.

Luc. 6. Luc. 12. Mat. 26. 1. Cor. 2. Ep. Iud. *A ſimilitude.* 1. Cor. 2. 2. Co. 12.

22 To conclude then, this game & gole is ſet up for them that wil run, as Saint Paul noteth: and no man is crowned in this glorie, but ſuch onlie as wil fight, as the ſame Apoſtle teacheth. *It is not every one that ſaith to Chriſt Lord Lord, that ſhal enter into the kingdome of heaven: but they onlie which do the wil of Chriſt his father*

1. Cor. 6. Phil. 3. 2. Ti. 2. 1. Titus. 6. Heb. 12. Mat. 7. 19. 25.

father in heaven. Though this kingdome of Christ be set out to al: yet every man shal not come to raign with Christ; but such onlie, as shal be content to suffer with Christ. Thou art therfore to sit down, and consider according to thy Saviors counsel, what thou wilt do, whether thou have so much spiritual money, as is sufficient to build this tower; and make this war or no: that is, whether thou have so much good wil and holie manhood in thee, as to bestow the pains of suffering with Christ (if it be rather to be called pains than pleasure) that so thou maist raign with him in his kingdome. This is the question, this is the verie whole issue of the matter, & hitherto hath appertained whatsoever hath been spoken in this book before, either of thy particular end, or of the majestie, bountie, and justice of God; and of the account he wil demand of thee; also of the punishment or reward laid up for thee. Al this (I say) was meant by me to this only end, that thou measuring the one part, and the other) shouldest finaly resolve what thou wouldest do, and not to passe over thy time in careles negligence, as many do, never spieng their own error, until it be too late to amend it.

Rom. 8. Mat. 11. Mat. 7. and 19. Iohn. 14. Luc. 14.

23 For the love of God then (deer brother) and for the love thou beareſt to thine own soul, shake off this dangerous securitie, which flesh and blood is woont to lul men in: and make som earnest resolution, for looking to thy

thy ſoul for the life to come. Remember often that woorthy ſentence; *Hoc momentum, unde pendet æternitas.* This life is a moment of time, wherof al eternitie of life or death, to come, dependeth. If it be a moment, and a moment of ſo great importance: how is it paſſed over by wordly men, with ſo little care as it is. *A ſaieng to be remembred.*

24 I might have alledged heer infinite other reaſons and conſiderations to move men unto this reſolution, wherof I have talked: and ſurely no meaſure of volume were ſufficient to contein ſo much as might be ſaid in this matter. For that al the creatures under heaven, yea and in heaven it ſelfe, as alſo in hel: al (I ſay) from the firſt to the laſt, are arguments and perſuaſions unto this point: al are books and ſermons, al do preach and crie (ſom by their puniſhment; ſom by their glorie; ſom by their beutie; and al by their creation) that we ought without delay, to make this reſolution: and, that al is vanitie; al is folly; al is iniquitie; al is miſerie, beſide the only ſervice of our maker and redeemer. But yet notwithſtanding (as I have ſaid) I thought good only to chooſe out theſe few conſiderations before laid down, as cheefe and principal among the reſt, to work in any tru Chriſtian hart. And if theſe cannot enter with thee (good reader) little hope is there that any other would doo thee good. Wherfore heer I end this firſt part, reſerving a few things to be ſaid in the ſecond, for remoo-

ving of som impediments, which our spiritual adversarie is woont to cast against this good work, as against the first step to our salvation. Our Lord God and Savior Iesus Christ, which was content to pay his own bloud for the purchasing of this notable inheritance unto us, give us his holy grace, to esteeme of it as the great weight of the matter requireth, and not by negligence to leese our portions therin.

The end of the first part.

THE SECOND PART OF THIS BOOKE.

CHAP. I.

Of impediments that let men from this resolution: and first, of the difficultie or hardnes, which seemeth to manie to be in vertuous life.

NOtwithstanding al the reasons and considerations before set down, for inducing men to this necessarie resolution of serving God: there want not manie Christians abroad in the world, whose harts either intangled with the pleasures of this life, or given over by God to a reprobate sense, do yeeld no whit at al to this batterie, that hath been made, but shewing themselves more hard than adamant, do not only resist & contemn, but also do seeke excuses for their sloth and wickednes, and do alledge reasons to their own perdition. Reasons I cal them, according to the common phrase, though indeed there be no one thing more against reason, than that a man should becom enimie to his own

Ep. Iud. Rom. 1.

Pro. 18. and 20. Psa. 140.

Tob. 12. Pro. 29. ſoul, as the ſcripture affirmeth obſtinate ſinners to be. But yet (as I ſay) they have their excuſes: and the firſt and principal of al is, that vertuous life is painful and hard, and therfore they cannot indure to follow the ſame: eſpecially ſuch as have been brought up delicately, & never were acquainted with ſuch aſperitie, as (they ſay) we require at their hands. And this is a great, large, and univerſal impediment, which ſtaieth infinite men from imbraſing the means of their converſion, for which cauſe it is fully to be anſwered in this place.

2 Firſt then ſuppoſing that the way of vertu were ſo hard indeed, as the enimie maketh it ſeem: yet might I wel ſay with Saint Iohn Chryſoſtom, that ſeeing the reward is ſo great, and infinite, as now we have declared: no labor ſhould ſeem great for obteining of the ſame. Again, I might ſay with holie S. Auſten; That ſeeing we take daily ſo great pain in this world, for avoiding of ſmal inconveniences, as of ſiknes, impriſonments, loſſe of goods, and the like: what pains ſhould we refuſe for avoiding the eternitie of hel fire ſet down before? The firſt of theſe conſiderations Saint Paul uſed, when he ſaid; *The ſufferings of this life are not woorthy of the glorie which ſhal be revealed in the next.* The ſecond Saint Peter uſed, when he ſaid; *Seeing the heavens muſt be diſſolved, and Chriſt come to iudgement to reſtore to every man according to his works: what manner of men*

Lib. de compunct. cordis.

Hom. 16. ex So.

Rom. 8.

2. Pet. 2.

men ought we to be, in holie conversation? As who would say: No labor, no pains, no travel ought to seem hard or great unto us, to the end we might avoid the terror of that day. Saint Austen asketh this question: what we think the rich glutton in hel would do, if he were now in this life again? Would he take pains or no? Would he not bestir himselfe, rather than turn into that place of torment again? I might ad to this, the infinite pains that Christ took for us; the infinite benefits he hath bestowed upon us; the infinite sins we have committed against him; the infinite examples of saints, that have troden his path before us: in respect of al which, we ought to make no bones at so little pains and labor, if it were tru that Gods service were so travelsome as many do esteem it. Luc. 16.

3 But now in very deed the matter is nothing so, and this is but a subtil deceit of the enimie for our discouragement. The testimony of Christ himselfe is cleer in this point; *Iugum meum suave est, & onus meum leve: My yoke is sweet, and my burden light.* And the deerly beloved disciple Saint Iohn, who had best cause to know his maisters secret herein, saith plainly; *Mandata eius gravia non sunt: His commandements are not greevous.* What is the cause then, why so many men do conceive such a difficulty in this matter? Surely, one cause is (beside the subtiltie of the devil, which is the cheefest) *The way of vertu is not hard.* Mat. 12. 1. Ioh. 5. *The cause of pretended difficultie.*

for that men feele the diſeaſe of concupiſcence in their bodies, but do not conſider the ſtrength of the medicine given us againſt the ſame. They cry with Saint Paul, that *They find a Law in their members repugning to the law of their mind* (which is the rebellion of concupiſcence left in our fleſh by original ſin:) but they confeſſe not, or conſider not with the ſame Saint Paul; *That the grace of God, by Ieſus Chriſt, ſhal deliver them from the ſame.* They remember not the comfortable ſaieng of Chriſt to Saint Paul, in his greateſt temptations; *Sufficit tibi gratia mea: My grace is ſufficient to ſtrengthen thee againſt them al.* Theſe men do as Helizeus his diſciple did, who caſting his eies only upon his enimies, that is, upon the huge armie of the Sirians ready to aſſault him, thought himſelfe loſt, and unpoſſible to ſtand in their ſight, until by the praiers of the holie prophet, he was permitted from God, to ſee the Angels that ſtood there preſent to fight on his ſide, and then he wel perceived that his part was the ſtronger.

Ibidem.

2. Cor. 12.

4. Reg. 6.

The force of grace, for the easing of vertuous life.

4 So theſe men, beholding only our miſeries and infirmities of nature, wherby daily tentations do riſe againſt us: do account the battel painful, and the victory unpoſſible, having not taſted indeed, nor ever prooved (through their own negligence) the manifold helps of grace, and ſpiritual ſuccors, which God alwais ſendeth to them, who are content (for his ſake) to take this conflict in hand. Saint Paul had wel taſted

tasted that aid, which having rekoned up al the hardest matters that could be, addeth; *Sed in his omnibus superamus propter eum qui dilexit nos: But we overcome in al these combats, by his assistance that loveth us.* And then falleth he to that woonderful protestation: that neither death, nor life, nor Angels, nor the like, should separate him: and al this upon the confidence of spiritual aid from Christ, wherby he sticketh not to avouch; *That he could do al things.* David also had prooved the force of this assistance, who said; *I did run the way of thy commandements, when thou didst inlarge my hart.* This inlargement of hart, was by spiritual consolation of internal unction, wherby the hart drawn togither by anguish, is opened and inlarged when grace is powred in: even as a dry purse is softened and inlarged by annointing it with oil. Which grace being present, David said, he did not only walk the way of Gods commandements easilie, but that he ran them: even as a cart wheel which crieth and complaineth, under a smal burden being dry, runneth merilie and without noise, when a little oil is put unto it. Which thing aptly expresseth our state and condition: who without Gods help, are able to do nothing, but with the aid therof, are able to do whatsoever he now requireth of us. Rom. 8. Phil. 4. Psa. 118.

5 And surely I would ask these men that imagin the way of Gods law to be so hard and

ful of difficultie, how the prophet could ſay;
Pſa.118. *I have taken pleaſure (O Lord) in the way of thy commandements as in al the riches of the world.* And in
Pſal. 18. another place; *That they were more pleaſant and to be deſired, than gold or pretious ſtone, and more ſweeter than hony, or the hony comb?* By which words he yeeldeth to vertuous life, not only du eſtimation above al treaſures in the world; but alſo pleaſure, delite, and ſweetnes: therby to confound al thoſe that abandon and forſake the ſame, upon idle, pretenſed, and fained
Ioh. 10. difficulties. And if David could ſay thus much
Rom. 5. in the old law: how much more juſtly may we
Heb. 6. ſay ſo now in the new, when grace is given more abundantly, as the ſcripture ſaith? And thou poore Chriſtian which deceiveſt thy ſelfe with this imagination: tel me, why came Chriſt into this world? Why labored he, and why took he ſo much pains here? Why ſhed he his blood? Why praied he to his father ſo often for thee: Why appointed he the ſacraments as conduits of grace? Why ſent he the holie Ghoſt into the world? What ſignifieth this word Goſpel or good tidings? What meaneth the word grace, and mercy brought with him? What importeth the comfortable
Mat. 1. name of Ieſus? Is not al this to deliver us from ſin? From ſin paſt (I ſay) by his only death: From ſin to come, by the ſame death, and by the aſſiſtance of his holie grace, beſtowed on us more abundantly than before, by al theſe means?

means? Was not this one of the principal effects of Christ his comming, as the prophet noted; *That craggy wais should be made straight, and hard wais plain?* Was not this the cause why he indued his church with so many blessed gifts of the holie Ghost, and with divers special graces, to make the yoke of his service sweet; the exercise of good life, easie; the walking in his commandements, pleasant; in such sort, as men might now sing in tribulations; have confidence in perils; securitie in afflictions; and assurance of victory in al temptations? Is not this the beginning, middle, & end of the Gospel? Were not these the promises of the prophets; the tidings of the Evangelists; the preachings of the Apostles; the doctrine, beleefe, and practise of al Saints? And finally is not this *Verbum abbreviatum: The word of God abbreviated:* wherin do consist al the riches and treasures of Christianitie?

Esai. 40. Esai. 11. & vide Ier. ibid. *Amb. lib. 1. de sp. s. c. 20.* Mat. 5. Luc. 6. Acts. 4. 2. Cor. 4. Esai. 10.

6 And this grace is of such efficacie and force in the soul where it entereth, that it altereth the whole state therof: making those things cleer, which were obscure before; those things easie, which were hard and difficult before. And for this cause also it is said in scripture, to make a new spirit, and a new hart. As where Ezechiel talking of this matter, saith in the person of God; *I wil give unto them a new hart, and wil put a new spirit in their bowels, that they may walk in my precepts, and keep my commandements.*

Of the force of grace.

Eze. 11. and 36.

Can

Can any thing in the world be ſpoken more plainly? Now for mortifieng and conquering of our paſſions, which by rebellion do make the way of Gods commandements unpleaſant. Saint Paul teſtifieth cleerly, that abundant grace is given to us alſo by the death of Chriſt, to do the ſame: for he ſaith; *This we know that our old man is crucified alſo, to the end that the bodie of ſin may be deſtroied, and we ſerve no more unto ſin.* By the old man and the bodie of ſin Saint Paul underſtandeth our rebellious appetite and concupiſcence, which is ſo crucified and deſtroied by the moſt noble ſacrifice of Chriſt, as we may by the grace purchaſed us in that ſacrifice, in ſome good meaſure reſiſt and conquer this appetite, being freed ſo much as we are, from the ſervitude of ſin. And this is that noble and entire victorie (in this world begun, & to be finiſhed in the world to come) which GOD promiſed ſo long ago to every Chriſtian ſoul by the means of Chriſt, when he ſaid: Be not afraid, for I am with thee; ſtep not aſide, for I thy God have ſtrengthened thee, and have aſſiſted thee; and the right hand of my juſt (man) hath taken thy defence. Behold, al that fight againſt thee ſhal be confounded and put to ſhame: thou ſhalt ſeek thy rebels, and ſhalt not find them: they ſhal be as though they were not, for that I am thy Lord and God.

Rom. 6.

So prooveth S. Auſt. li. 2. de pecca. meri. cap. 6.

Eſai. 41.

7 Lo here a ful victory promiſed upon our rebels,

rebels, by the help of the right hand of Gods just man, that is upon our disordinate passions, by the aid of grace from Iesus Christ. And albeit these rebels are not here promised to be taken clean away, but only to be conquered and confounded: yet is it said; *That they shal be as though they were not.* Wherby is signified, that they shal not hinder us of our salvation, but rather advance and further the same. For as wild beasts, which of nature are fearce, and would rather hurt than profit mankind; being maistered and tamed, become very commodious and necessarie for our uses: so these rebellious passions of ours, which of themselves would utterly overthrow us, being once subdued and mortified by the grace of God, do stand us in singuler stead to the practise and exercise of al kind of vertues: as * choler or anger, to the inkindeling of zeal; hatred, to the pursuing of sin: an hautie mind, to the rejecting of the world; love to the imbracing of al great and heroical attempts, in consideration of the benefits received frō God. Beside this, the verie conflict and combat it selfe,

A similitude.

The use of passions moderated.

B.

* A special point to be considered, for the rectifieng of one point of philosophie: which is; that the soul doth follow the temperature of the bodie. And this do they hold, for that by experience it is commonly seen, that the disposition of men is such, as the nature of their complexion doth seem to import. For cōmonly those that are sanguine, are pleasant; those that are flegmatik, slow; those that are cholerik, earnest; and those that

that are melancholie, ſolitarie: and ſuch like. And yet the truth is, that the ſoul doth not follow, but rather doth uſe ſuch temperature as the bodie hath: & that very wel, and to good uſe, if the ſoul be good; but otherwiſe abuſeth it il. For the complexions are indifferent: neither good, nor il
2.Tim.4. of themſelves; but as they are uſed. But bicauſe that moſt mens ſouls are il (as we are al by original corruption) therfore do moſt men abuſe their complexi-
Prou.26. ons to il: as bloud, to wantonnes; fleam, to ſlought; choler, to anger; and me-
Prou.20. lancholie, to ſecret practiſes of deceit, or naughtines. Wheras notwithſtanding, thoſe ſouls that are good, do uſe them wel: as blood, to be valiant, and cheerful in goodnes; fleam, to moderate their affections with ſobrietie; choler, to be earneſt in the glorie of God;
Prou.24. and melancholie, to ſtudie and contemplation. Which point notwithſtanding might eaſily be pardoned to philoſophers (that hold many things els as wrong as it) but that this one point of error with them, ſelfe, in ſubduing theſe paſſions is left unto us for our great good: that is, for our patience, humility, and victorie in this life; and for our glory, & crown in the life to come: as Saint Paul affirmed of himſelfe, and confirmed to al others, by his example.

8 Now then let the ſlothful Chriſtian go *Put his hands under his girdle*, as the ſcripture ſaith: and ſay; *There is a lion in the way, and a lioneſſe in the path readie to devour him*, that he dare not go foorth of the doores. Let him ſay; *It is cold, and therfore he dareth not go to plow.* Let him ſay; *It is uneaſie to labor, & therfore he cannot purge his vineyard of nettles and thiſtles, nor build any wal about the ſame.* That is, let him ſay his paſſi-

ons

ons are ſtrong, and therfore he can not conquer them: his bodie is delicate, & therfore he dare not put it to travel: the way of vertuous life is hard and uneaſie, and therfore he cannot apply himſelfe therunto. Let him ſay al this, and much more, which idle and ſlothful Chriſtians do uſe to bring for their excuſe: let him alledge it (I ſay) as much and as often as he wil: it is but an excuſe, and a falſe excuſe, & an excuſe moſt diſhonorable and detractorie to the force of Chriſt his grace, purchaſed us by his bitter paſſion: that now his yoke ſhould be unpleaſant, ſeeing he hath made it ſweet: that now his burden ſhould be heavie, ſeeing he hath made it light: that now his commandements ſhould be greevous, ſeeing the holie Ghoſt affirmeth the contrarie: that now we ſhould be in ſervitude of our paſſions, ſeeing he hath by his grace delivered us, and made us truly free.

them, is the cauſe of ſome others beſides in weightie matter. For out of this have ſom of our Divines taken their opinion, that the foun tain of ſin is originally in the bodie, and from it derived to the ſoul: and were the rather induced to think that the bleſſed Virgin was hir ſelf alſo conceived without ſin, for that otherwiſe they did not ſo plainly ſee, how Chriſt taking fleſh of hir, ſhould have the ſame in himſelfe without ſtein of ſin. And of thẽſelves there be that have dowted of the immortalitie of the ſoul, for that ſuppoſing the ſoul to hang upon the temperature of the bodie, they did not ſee how it could be immortal, when as the temperature and bodie it ſelfe are known to be mortal.

Mat. 11.

1. Ioh. 5.

Iohn. 8.

Rom. 7.

If

Rom. 8. *If God be with us, who wil be againſt us* (ſaith the
Pſ.26.27. Apoſtle.) *God is my helper and defender* (ſaith holy David) *whom ſhal I fear, or at whom ſhal I tremble? If whole armies ſhould riſe againſt me: yet wil I alway hope to have the victorie.* And what is the reaſon? *For that thou art with me (O Lord) thou*
Pſal. 22. *fighteſt on my ſide: thou aſſiſteſt me with thy grace; by help wherof I ſhal have the victorie:* though al the ſquadrons of my enimies, that is, of the fleſh, the world, & the devil, ſhould riſe againſt me at once: and I ſhal not only have the victorie, but alſo ſhal have it eaſily, & with pleaſure and delite. For ſo much ſignifieth Saint Iohn, in that (having ſaid that the commandements of Chriſt are not greevous) he inferreth pre-
1.Ioh. 5. ſently, as the cauſe therof; *Quoniam omne quod natum eſt ex deo vincit mundum: For that al which is born of God, conquereth the world.* That is, this grace & heavenly aſſiſtance ſent us from God, doth both conquer the world, with al difficulties and temptations therof: and alſo maketh the commandements of God eaſie, and vertuous life moſt pleaſant and ſweet.

An obiection anſwered. 9 But it may be you wil ſay Chriſt himſelfe confeſſeth it to be a yoke and a burden: how then can it be ſo pleaſant & eaſie as you make it. I anſwer, that Chriſt addeth, that it is a ſweet yoke, & a light burden. Wherby your obiection is taken away: and alſo is ſignified further, that there is a burden which greeveth not the bearer, but rather helpeth and refreſheth the ſame:

same: as the burden of feathers upon a birds bak beareth up the bird, and is nothing at al greevous unto hir. So also, though it be a yoke, yet is it a sweet yoke; a comfortable yoke; a yoke more pleasant than hony, or hony comb, as saith the prophet. And why so? Bicause we draw therin, with a sweet companion, we draw with Christ: that is, his grace at one end, and our * endevor at the other. And bicause when a great ox and a little do draw togither, the waight lieth al upon the greater ox his nek, for that he beareth up quite the yoke from the other: therof it commeth, that we drawing in this yoke with Christ, which is greater than we are: he lighteneth us of the whole burden, and only requireth that we should go on with him comfortably, and not refuse to enter under the yoke with him, for that the pain shal be his, and the pleasure ours. This he signifieth expreslie, when he saith; *Come you to me al that labor and are heavie loden, and I wil refresh you.* Heer you see that he mooveth us to this yoke, only therby to refresh and disburden us: to disburden us (I say) and to refresh us: and not any way to load or agreeve us: to disburden us of the heavy lodings and yokes of this world: as from the burden of care; the burden of melancholy; the burden of envie, hatred, and malice; the burden of pride; the burden of ambition; the burden of covetousnes; the burden of wickednes; and hel fire

Psal. 118. 1

We draw with Christ. B.

* The regenerate have an indevor framed in them by grace: but otherwise the natural children of Adam have none such of themselves but only to evil. Mat. 11.

fire it ſelfe. From al theſe burdens and miſerable yokes, Chriſt would deliver us, by covering our neks only with his yoke and burden, ſo lightened and ſweetned by his holy grace, as the bearing therof is not travelſome, but moſt eaſie, pleaſant, and comfortable, as hath been ſhewed.

2 *Love maketh the way pleaſant.*

10 Another cauſe why this yoke is ſo ſweet, this burden ſo light, and this way of Gods commandements ſo pleaſant to good men, is love: love (I mean) towards God, whoſe commandements they are. For every man can tel, and hath experienced in himſelfe, what a ſtrong paſſion the paſſion of love is, and how it maketh eaſie the verie greateſt pains that are in this world. What maketh the mother to take ſuch pains in the bringing up of hir child, but only love? What cauſeth the wife to ſit ſo attentive at the bedſide of hir ſik husband, but only love? What mooveth the beaſts and birds of the air, to ſpare from their own food, and to indanger their own lives, for the feeding and defending of their little ones, but only the force of love? Saint Auſten doth proſecute this point at large by many other examples: as of merchants, that refuſe no adventure of ſea, for love of gain: of hunters, that refuſe no ſeaſon of evil weather, for love of game: of ſoldiers, that refuſe no danger of death, for love of the ſpoil. And he addeth in the end: that if the love of man can be ſo great towards

The force of love.

Ser. 9. de verbis Domini.

towards creatures heer, as to make labor easie, and indeed to seem no labor, but rather pleasure: how much more shal the love of good men towards God make al their labor comfortable, which they take in his service?

11 This extreme love was the cause, why al the pains and afflictions which Christ suffered for us, seemed nothing unto him. And this love also was the cause, why al the travels and torments, which many Christians have suffered for Christ, seemed nothing unto them. Imprisonments, torments, losse of honor, goods, & life, seemed trifles to divers servants of God, in respect of this burning love. This love drove many virgins, and tender children to offer themselves, in time of persecution, for the love of him which in the cause was persecuted. This love caused holie Apollonia of Alexandria, being brought to the fire to be burned for Christ, to slip out of the hands of such as led hir, and joifully to run into the fire of hir selfe. This love mooved Ignatius, the ancient martyr to say (being condemned to beasts, and fearing least they would refuse his bodie, as they had done of divers martyrs before) that he would not permit them so to do, but would provoke and stir them to come upon him, and to take his life from him, by tearing his body in peeces.

The love of Christ to his saints: and of his saints to him.

Euseb. li. 6. cap. 34.

Ierom in catalogo.

12 These are the effects then of fervent love, which maketh even the things that are most

difficult and dreadful of themſelves, to appeer
Pſa.6.&18. Matt.11. 1.Iohn.5. ſweet and pleaſant: and much more the laws and commandements of God, which in themſelves are moſt juſt, reaſonable, holie, and eaſie.
Tract.26. in Iohan. *Da amantem* (ſaith Saint Auſten, ſpeaking of this matter) *et ſentit quod dico: Si autem frigido loquor, neſcit quid loquar:* Give me a man that is in love with God, & he feeleth this to be tru, which I ſay: but if I talk to a cold Chriſtian, he underſtandeth not what I ſay. And this is the cauſe, why Chriſt talking of the keeping of his commandements, repeateth ſo often this word love, as the ſureſt cauſe of keeping the ſame: for want wherof in the world, the world
Iohn.14. keepeth them not, as there he ſheweth. *If you love me, keep my commandements,* ſaith he. And again. *He that hath my commandements and keepeth them, he is he, that loveth me.* Again; *He which loveth me, wil keep my commandements.* In which
Mark this obſervation. laſt words, is to be noted, that to the lover
Rom.13. B. he ſaith *His commandement* in the * ſingular number, for that to ſuch an one al his com-
But a little before he uſeth the plural number in that caſe alſo. viz. Ioh.14.15. mandements are but one commandement, according to the ſaieng of Saint Paul; *That love is the fulnes of the law:* for that it comprehendeth al. But to him that loveth not, Chriſt ſaith his commandements in the plural number: ſignifieng therby, that they are both many, and heavie to him: for that he wanteth love, which ſhould make them eaſie. Which Saint Iohn alſo expreſſeth, when he ſaith; *This*

is

is the love of God, when we keep his commandements, and his commandements are not heavie. That is, they are not heavy to him which hath the love of God: otherwise no marvel though they be most heavie. For that every thing seemeth heavie, which we do against our liking. And so by this also (gentle reader) thou maist gesse, whether the love of God be in thee, or no. 1. Ioh. 5.

13 And these are two means now, wherby the vertuous life of good men is made easie in this world. There follow divers others, to the end that these negligent excusers may see, how unjust and untru this excuse of theirs is, concerning the pretended hardnes of vertuous living: which in very deed is indued with infinite privileges of comfort, above the life of wicked men, even in this world. And the next after the former, is a certain special and peculiar light of understanding, pertaining to the just, and called in scripture; *Prudentia sanctorum*: the wisdome of saints; which is nothing els, but a certain sparkle of heavenly wisdome, bestowed by singular privilege upon the vertuous in this life: wherby they receive most comfortable light, and understanding in spiritual matters, especially touching their own salvation, and things necessarie therunto. Of which the prophet David ment, when he said; *Notas mihi fecisti vias vitæ: Thou hast made the wais of life known to me.* Also when he said of himselfe; *Super senes intellexi: I have understood more* 3 *Peculiar light of understanding* Prou. 9. Psal. 16. Psa. 118.

than old men. And again in another place; *Incerta & occulta sapientiæ tuæ manifestasti mihi: Thou hast opened to me the unknown and hidden secrets of thy wisdome.* This is that light wherwith Saint Iohn saith, that Christ lighteneth his servants: as also that unction of the holie Ghost, which the same Apostle teacheth to be given to the godlie, to instruct them in al things behooveful for their salvation. In like wise this is that writing of Gods law in mens harts, which he promiseth by the prophet Ieremie: as also the instruction of men immediately from God himselfe, promised by the prophet Esay. And finally, this is that sovereign understanding in the law, commandements, and justifications of God, which holy David so much desired, & so often demanded in that most divine psalm, which beginneth; *Blessed are the unspotted in the way:* that is, in this life.

Psal. 50.
Iohn. 1.
1. Ioh. 2.
Ier. 31.
Esai. 54.
Psa. 118.

14 By this light of understanding, and supernatural knowledge and feeling from the holie Ghost, in spiritual things, the vertuous are greatly holpen in the way of righteousnes, for that they are made able to discern for their own direction in matters that occur, according to the saieng of S. Paul; *Spiritualis omnia iudicat: A spiritual man iudgeth of al things. Animalis autem homo non percipit quæ sunt spiritus Dei: But the carnal man conceiveth not the things which appertain to the spirit of God.* Doth not this greatly discover the privilege of a vertuous life? The joy,

1. Cor. 2.

joy, comfort, and consolation of the same; with the exceeding great miserie of the contrarie part? For if two should walk togither, the one blind, and the other of perfect sight, which of them were like to be wearie first? Whose journey were like to be more painful? Doth not a little ground, wearie out a blind man? Consider then in how wearisom darknes the wicked do walk? Consider whether they be blind or no. Saint Paul saith in the place before alledged, that they cannot conceive any spiritual knowledge: is not this a great darknes? Again, the prophet Esay describeth their state further, when he saith in the person of the wicked; *We have groped like blind men after the wals, & have stumbled at midday, even as if it had been in darknes.* And in another place the scripture describeth the same, yet more effectuously, with the painfulnes therof, even from the mouths of the wicked themselves, in these words; *The light of iustice hath not shined unto us, and the sun of understanding hath not appeered unto our eies: we are wearied out in the way of iniquitie and perdition, &c. This is the talk of sinners in hel.* By which words appeereth, not only that wicked men do live in great darknes; but also that this darknes is most painful unto them: and consequently that the contrarie light, is a great easement to the way of the vertuous.

1.Cor.2. Esai. 65. Sap. 5.

15 Another principal matter, which maketh the way of vertu easie and pleasant to them

4 *Internal consolation.*

that walk therin, is a certain hidden and secret consolation, which GOD powreth into the harts of them that serve him. I cal it secret; for that it is known, but of such only as have felt it: for which cause, Christ himselfe calleth it;

Apoc. 2. *Hidden manna, known only to them that receive it.*

And the prophet saith of it; *Great is the multi-*

Psal. 30. *tude of thy sweetnes (O Lord) which thou hast hidden for them that fear thee.* And again in another

Psal. 67. place; *Thou shalt lay aside (O Lord) a special chosen rain or dew for thine inheritance.* And another prophet saith in the person of God, talking of the

Osee. 2. devout soul that serveth him; *I wil lead hir aside into a wildernes; and there I wil talk unto hir hart.* By al which words of *Wildernes, separating, choise and hidden*, is signified, that this is a secret privilege bestowed only upon the vertuous, and that the carnal harts of wicked men, have no part or portion therin. But now, how great and inestimable the sweetnes of this heavenlie consolation is, no tong of man can expresse: but we may conjecture by these words of Da-

Ps. 35. & 64. vid, who, talking of this celestial wine, attributeth to it such force, as to make al those dronken that tast of the same: that is, to take from them, al sense and feeling of terrestrial matters, even as Saint Peter, having droonk a little

Mat. 17. of it upon the mount Thabor, forgat himselfe
Mark. 9. presently, and talked as a man distracted, of
Luc. 9. building tabernacles there, and resting in that
Psal. 35. place for ever. This is that *Torrens voluptatis*,

that

that sweet stream of pleasure, as the prophet calleth it, which comming from the mountains of heaven, watereth (by secret wais and passages) the harts and spirits of the godlie, & maketh them droonken with the unspeakable joy, which it bringeth with it. This is a little tast in this life of the very joies of heaven bestowed upon good men, to comfort them withal, and to incourage them to go forward. For as merchants desirous to sel their wares, are content to let you see and handle, and somtimes also to tast the same therby to induce you to buy: so God almightie, willing (as it were) to sel us the joies of heaven, is content to impart a certain tast before hand to such as he seeth are willing to buy: therby to make them come off roundly with the price, and not to stik in paieng so much, and more, as he requireth. This is that exceeding joy and jubile in the harts of just men, which the prophet meaneth, when he saith; *The voice of exultation and salvation is in the tabernacles of the just.* And again; *Blessed is that people that knoweth jubilation:* that is, that hath experienced this extreme joy & pleasure of internal consolation. S. Paul had tasted it when he wrote these words, amidst al his labors for Christ; *I am filled with consolation, I overflow or exceedingly abound in al joy, amidst our tribulations.* What can be more effectually said or alledged, to proove the service of God pleasant, than this? Surely (good reader) if

Esai. 29.

A similitude.

Apoc. 3.

Psa. 117.

2. Cor. 7.

thou haddeſt taſted once, but one drop of this heavenly joy, thou wouldeſt give the whole world to have another of the ſame, or at the leaſtwiſe, not to leeſe that one again.

The way to come to ſpiritual conſolation.

16 But thou wilt ask me? Why thou being a Chriſtian as wel as other, haſt yet never taſted of this conſolation? To which I anſwer, that (as it hath been ſhewed before) this is not meat for every mouth: but *A choſen moiſture laid aſide for Gods inheritance only. This is wine of Gods own ſeller, laid up for his ſpouſe*; As the Canticle declareth. That is, for the devout ſoul dedicated unto Gods ſervice. This is a teat of comfort, only for the child to ſuk, and fil himſelfe withal, as the prophet Eſay teſtifieth. The ſoul that is drowned in ſin and pleaſures of the world, cannot be partaker of this benefit: neither the hart repleniſhed with carnal cares and cogitations. For as Gods Ark, and the idol Dagon could not ſtand togither upon one altar: ſo cannot Chriſt and the world ſtand togither in one hart. God ſent not the pleaſant Manna unto the people of Iſrael, as long as their flower & chibals of Egypt laſted: ſo neither wil he ſend this heavenly conſolation unto thee, until thou have rid thy ſelfe of the cogitations of vanitie. He is a wiſe merchant, though a liberal: he wil not give a taſt of his treaſure, where he knoweth there is no wil to buy. Reſolve thy ſelfe once indeed to ſerve God, and thou ſhalt then feele this joy

Pſal. 67.
Cant. 1.
Eſai. 66.
1. Reg. 5.
Ioh. 8. 14. 15. 16.
1. Ioh. 2.
Exo. 16.

that

that I talk of, as many thousands before thee have done, and never yet any man was herein deceived. Moises first ran out of Egypt, to the hils of Madian, before God appeered unto him: and so must thy soul go out of worldly vanitie, before she can look for these consolations. But thou shalt no sooner offer thy selfe thoroughly to Gods service, than thou shalt find intertainment above thy expectation. For that his love is more tender indeed upon them that come newly to this service, than upon those which have served him of old: as he sheweth plainly by the parable of the prodigal son: whom he cherished with much more daliance and good cheere, than he did the elder brother, which had served him of long time. And the causes hereof are two: the one, for the joy of the new gotten servant, as is expressed by Saint Luke in the text: the other lest he finding no consolation at the beginning, should turn bak to Egypt again: as God by a figure in the children of Israel declareth manifestly in these words; *When Pharao had let go the people of Israel out of Egypt; God brought them not by the country of the Philistines, which was the neerest way, thinking with himselfe that it might repent them if they should see wars, streightway rise against them, and so should return into Egypt again.* Vpon which two causes thou maist assure thy selfe of singular consolations and comforts in the service of God (if thou wouldest resolve thy selfe ther-

Exod. 2.

Luc. 15.

Beginners cheefly cherished with spiritual consolation.

Exo. 13.

therunto) as al other men have found before thee: and by reaſon therof have prooved the
Mat. 11. way not hard, as worldly men imagin it; but moſt eaſie, pleaſant, and comfortable, as Chriſt hath promiſed.

5 *The quiet of conſcience.*

17 After this privilege of internal conſolation inſueth another, making the ſervice of God pleaſant, which is the teſtimonie of a good conſcience, wherof Saint Paul made ſo
2.Cor.1. great account, as he called it *His glorie*. And the holy Ghoſt ſaith of it further, by the mouth
Pro. 15. of the wiſe man; *Secura mens quaſi iuge convivium: A ſecure mind, or a good conſcience is a perpetuall feaſt.* Of which we may infer, that the vertuous man having alwais this ſecure mind, and peace of conſcience, liveth alwais in feſtival glory, and glorious feaſting. And how then, is this life hard or unpleaſant, as you imagin? In the contrarie ſide, the wicked man having his conſcience vexed with the privitie of ſin, is alwaies tormented within it ſelfe: as we read
Gen. 4. that Cain was, having killed his brother Abel;
1.Mac.6. and Antiochus, for his wickednes done to Ieruſalem;
Matt.27. and Iudas for his treaſon againſt his
Acts. 1. maiſter: and Chriſt ſignifieth it generally of al
Mark.9. naughtie men, when he ſaith; that *They have a worm which gnaweth their conſcience within.* The reaſon wherof the ſcripture openeth in ano-
Sap. 7. ther place, when it ſaith; *Al wickednes is ful of fear, giving teſtimony of damnation againſt it ſelf: & therfore a troubled conſcience alway ſuſpecteth cruel matters.*

maters. That is, ſuſpecteth cruel things to be imminent over it ſelfe, as it maketh account to have deſerved. But yet further, above al other, holie Iob moſt lively ſetteth foorth this miſerable ſtate of wicked men, in theſe words; *A wicked man is prooved al the dais of his life, though the time be uncertain how long he ſhal play the tyrant: the ſound of terror is alwais in his eares, and although it be in time of peace, yet he alway ſuſpecteth ſome treaſon againſt him: he beleeveth not that he can riſe again from darknes, to light: expecting on everie ſide the ſword to come upon him. When he ſitteth down to eat, he remembreth that the day of darknes is readie at hand for him: tribulation terrifieth him, and anguiſh enviroueth him, even as a king is enviroued with ſoldiers, when he goeth to war.* Iob. 15. *The trouble of an evil conſcience.*

18 Is not this a marvelous deſcription of a wicked conſcience, uttered by the holie Ghoſt himſelfe? What can be imagined more miſerable than this man, which hath ſuch a boucherie, and ſlaughter houſe within his own hart? What feares, what anguiſhes are heer touched? S. Chryſoſtom diſcourſeth notably upon this point; Such is the cuſtom of ſinners (ſaith he) that they ſuſpect al things; dowt their own ſhadowes; they are afeard at every little noiſe; & they think every man that commeth towards them, to come againſt them. If men talk togither, they think they ſpeak of their ſins. Such a thing ſin is, as it bewraieth it ſelf, though no man accuſe it: it condemneth it ſelfe, *Hom. 8. ad Pop. Antiochenum.*

ſelfe, though no man bear witnes againſt it: it maketh alwais the ſinner fearful, as juſtice doth the contrarie. Heare how the ſcripture doth deſcribe the ſinners fear, & the juſt mans
Prou.28. libertie; *The wicked man flieth, though no man purſu him* (ſaith the ſcripture.) Why doth he flie if no man do purſu him? For that he hath within his conſcience an accuſer purſuing him, whom alwais he carrieth about him. And as he cannot flie from himſelf; ſo can he not fly from his accuſer within his conſcience: but wherſoever he goeth, he is purſued & whipped bythe ſame, and his wound incurable. But the juſt
Prou.28. man is nothing ſo; *The iuſt man* (ſaith Salomon) *is as confident as a lion*. Hitherto are the words of Saint Chryſoſtom.

6 *The hope of vertuous men.*

19 Wherby, as alſo by the ſcriptures alledged, we take notice yet of another prerogative of vertuous life, which is hope or confidence, the greateſt treaſure, the richeſt jewel, that Chriſtian men have left thē in this life. For by this we paſſe through al afflictions, al tribu-
Iacob.1. lations, & adverſities, moſt joifully, as S. Iames ſignifieth. By this we ſay with Saint Paul;
Rom. 5. *We do glorie in our tribulations, knowing that tribulation worketh patience; and patience, proofe; and proofe, hope; which confoundeth us not.* This is our moſt ſtrong and mightie comfort, this is our ſure ankor in al tempeſtuous times, as Saint
Heb. 6. Paul ſaith; *We have a moſt ſtrong ſolace* (ſaith he) *which do flie unto the hope propoſed, to lay hands on*

the

the same; which hope, we hold as a sure and firm armor of our soul. This is that noble *Galea salutis,* the head-peece of salvation, as the same apostle calleth it, which beareth off al the blowes that this world can lay upon us. And finally, this is the only rest set up in the hart of a vertuous man; that, come life, come death; come health, come siknes; come wealth, come povertie; come prosperitie, come adversitie: come never so tempestuous storms of persecution, he sitteth down quietly, and saith calmly with the prophet; *My trust is in God, and therfore I fear not what flesh can do unto me.* Nay, further with holie Iob amidst al his miseries, he saith; *Si occiderit me, in ipso sperabo: If God should kil me, yet would I trust in him.* And this is (as the scripture said before) to be as confident as a lion. Whose propertie is to shew most courage, when he is in greatest peril, and neerest his death. Eph. 6. 1. The. 1. Psal. 55. Iob. 13.

20 But now as the holie Ghost saith; *Non sic impij, non sic.* The wicked cannot say this: they have no part in this confidence, no interest in this consolation; *Quia spes impiorum peribit.* Saith the scripture; *The hope of wicked men is vain, and shal perish.* And again; *Præstolatio impiorum furor: The expectation of wicked men is furie.* And yet further; *Spes impiorum abhominatio animæ: The hope of wicked men is abhomination, and not a comfort unto their soul.* And the reason heerof is double. First, for that in verie deed (though they say the contrarie in words) wicked Psal. 1. Pro. 10. Pro. 11. Iob. 11.

ked men do not put their hope and confidence in God : but in the world, and in their riches ; in their ſtrength; frinds and authority;
Iere. 17. and finally in the *Deceaving arm of man*. Even as the prophet expreſſeth in their perſon, when
Eſai. 28. he ſaith; *We have put a lie for our hope*. That is, we have put our hope in things tranſitorie, which have deceived us; & this is yet more ex-
Sap. 5. preſſed by the ſcripture, ſaieng; *The hope of wicked men is as chaf, which the wind bloweth away, and as a bubble of water which a ſtorm diſperſeth: & as a ſmoke, which the wind bloweth abroad: and as the remembrance of a gheſt that ſtaieth but one day in his In*. By al which metaphors, the holie Ghoſt expreſſeth unto us, both the vanity of the things, wherin indeed the wicked dō put their truſt, and how the ſame faileth them after a little time, upon every ſmal occaſion of adverſitie that falleth out.

Eſai. 30. and 36. 21 This is that alſo which God meaneth, when he ſo ſtormeth and thundereth againſt thoſe which go into Egypt for help, and do put their confidence in the ſtrength of Pharao, accurſing them for the ſame: and promiſing that it ſhal turn to their own confuſion : which is properly to be underſtood of al thoſe, which
Ier. 17. 48. put their cheefe cōfidence in worldly helps: as al wicked men do, whatſoever they diſſemble in words to the contrarie. For which cauſe alſo of diſſimulation, they are called hypocrites by Iob : for wheras the wiſe man ſaith; *The hope*

hope of wicked men ſhal periſh. Iob ſaith; *The hope of hypocrites ſhal periſh.* Calling wicked men hypocrites, for that they ſay, they put their hope in God, wheras indeed they put it in the world. Which thing beſide ſcripture, is evident alſo by experience. For with whom doth the wicked man conſult in his affairs and dowts? With God principally, or with the world? Whom doth he ſeeke to, in his afflictions? Whom doth he cal upon in his ſiknes? From whom hopeth he comfort in his adverſities? To whom yeeldeth he thanks in his proſperities? When a worldly man taketh in hand any work of importance, doth he firſt conſult with God about the event therof? Doth he fal down of his knees, and aske his aid? Doth he refer it wholy and principally to his honor? If he do not: how can he hope for aid therin at his hands? How can he repaire to him for aſſiſtance, in the dangers and lets that fal out about the ſame? How can he have any confidence in him, which hath no part at al in that work? It is hypocriſie then (as Iob truly ſaith) for this man to affirm that his confidence is in God: wheras indeed, it is in the world; it is in Pharao; it is in Egypt; it is in the arm of man; it is in a lie. He buildeth not his houſe with the wiſe man, upon a rok: but with the foole upon the ſands: and therfore (as Chriſt wel aſſureth him;) *When the rain ſhal come, and fluds deſcend, and winds blow, and al togither ſhal ruſh upon the*

Pro. 10. Iob. 8.

Matt. 7.

the houſe (which ſhal be at the hour of death) *then ſhal this houſe fal, and the fal of it ſhal be great.* Great, for the change that he ſhal ſee: great, for the great horror which he ſhal conceive: great, for the great miſerie which he ſhal ſuffer: great, for the unſpeakable joies of heaven loſt: great, for the eternal pains of hel fallen into: great every way, aſſure thy ſelfe (deer brother) or elſe the mouth of God would never have uſed this word great, and this is ſufficient for the firſt reaſon, why the hope of wicked men is vain: for that indeed they put it not in God, but in the world.

Wicked men cannot hope in God.

22 The ſecond reaſon is, for that albeit they ſhould put their hope in God (yet living wickedly) it is vain, and rather to be called preſumption than hope. For underſtanding wherof, it is to be noted; that as there are two kinds of faith recounted in ſcripture (the one a dead faith without good works, that is which, beleeveth al you ſay of Chriſt, but yet obſerveth not his commandements; the other, a lively, a juſtifieng faith, which beleeveth not only, but alſo worketh by charitie, as Saint Pauls words are. So are there two hopes following theſe two faiths: the one of the good, proceeding of a good conſcience, wherof I have ſpoken before; the other of the wicked, reſting in a guiltie conſcience, which is indeed no tru hope, but rather preſumption. This Saint Iohn prooveth plainly, when he ſaith; *Brethren,*

Iaco. 2.
Matt. 7.
1.Co.13. and 15.
Rom. 1.
Gal. 3.
Eph. 2.

1.Ioh. 3.

if

if our hart reprehend us not, then have we confidence with God. That is, if our hart be not guiltie of wicked life. And the words immediately folowing do more expresse the same, which are these; *Whensoever we aske we shal receive of him, for that we keep his cõmandements, & do those things which are pleasing in his sight.* The same confirmeth Saint Paul, when he saith, that *The end of Gods commandements is charity from a pure hart, and a good conscience.* Which words, Saint Austen expounding in divers words, and in divers places of his works, prooveth at large, that without a good conscience, there is no tru hope that can be conceaved. Saint Paul (saith he) addeth (from a good conscience) Bicause of hope: for he which hath the scruple of an evil conscience, despaireth to attain that which he beleeveth. And again; Every mans hope is in his own cõscience, according as he feeleth him selfe to love God. And again, in another book, the apostle putteth a good cõscience for hope: for he only hopeth which hath a good conscience: and he whom the guilt of an evil conscience doth prik, retireth bak from hope, & hopeth nothing but his own damnation. I might heer repeat a great many more privileges and prerogatives of a vertuous life, which make the same easie, pleasant, and comfortable, but that this chapter groweth to be long: and therfore I wil only touch (as it were in passing by) two or three of the other points of the most principal:

1.Tim.1.

Saint Austen lib. de doct. Chr. cap. 37.

Saint Austen in prefat. Psa. 31.

cipal: which notwithſtanding would require large diſcourſes to declare the ſame, according to their dignities. And the firſt is the ineſtimable privilege of libertie and freedom, which the vertuous do enjoy above the wicked, according as Chriſt promiſeth in theſe words. *If you abide in my cõmandements, you ſhal be my ſcholers indeed, and you ſhal know the truth, and the truth ſhal ſet your free.* Which words Saint Paul as it were expounding, ſaith; *Where the ſpirit of the Lord is, there is freedome.* And this freedome is ment, from the tyrannie and thraldome of our corrupt ſenſualitie & concupiſcence, whereunto the wicked are ſo in thraldome, as there was never bondman ſo in thraldome to a moſt cruel and mercileſſe tyrant. This in part, may be conceaved by this one example. If a man had maried a rich, beutiful, & noble gentlewoman adorned with al gifts and graces, which may be deviſed to be in a woman: and yet notwithſtanding, ſhould be ſo ſotted and intangled with the love of ſome foul and diſhoneſt begger, or ſervile maid of his houſe, as for hir ſake to abandon the company and frindſhip of the ſaid wife: to ſpend his time in daliance and ſervice of his baſe woman: to run, to go, to ſtand at hir appointment: to put al his living and revenues into hir hands, for hir to conſume and ſpoil at hir pleaſure: to denie hir nothing, but to wait and ſerve hir at hir bek: yea, and to compel his ſaid wife to do the ſame: would

7 *Libertie of the ſoul.*

Iohn. 8.

2. Cor. 3.

An example to expreſſe the bondage of wicked men to their ſenſualitie.

would you not think this mans life miserable and most servile? And yet surely, the servitude wherof we talk, is far greater, and more intollerable than this. For no woman or other creature in the world, is, or can be of that beautie or nobilitie, as the grace of Gods spirit is, to whom man by his creation was espoused, which notwithstanding we see abandoned, contemned, and rejected by him, for the love of sensualitie hir enimie, and a most deformed creature in respect of reason: in whose love notwithstanding, or rather servitude, we see wicked men so drowned, as they serve hir day and night with al pains, perils, and expenses, and do constrain also the good motions of Gods spirit to give place at every bek & commandement of this new mistres. For wherfore do they labor? Wherfore do they watch? Wherfore do they heape riches togither, but only to serve their sensualitie, and hir desires? Wherfore do they beat their brains, but only to satisfie this cruel tyrant and hir passions?

The miserie of a man ruled by sensualitie.

23 And if you wil see indeed how cruel and pittiful this servitude is: consider but some particular examples therof. Take a man whom she overruleth in any passion: as for example, in the lust of the flesh, and what pains taketh he for hir? How doth he labor, how doth he sweat in this servitude? How mightie & strong doth he feele hir tyrannie? Remember the strength of Samson, the wisdome of Salomon, 2.Re.11. Iud. 14.

3.Re.11. the ſanctitie of David overthrown by this tyrannie. Iupiter, Mars, and Hercules, who for their valiant acts otherwiſe were accounted gods of the painims: were they not overcome and made ſlaves by the inchantment of this tyrant? And if you wil yet further ſee of what ſtrength ſhe is, and how cruelly ſhe executeth the ſame upon thoſe that Chriſt hath not delivered from hir bondage: conſider (for examples ſake in this kind) the pittiful caſe of ſome diſloial wife, who, though ſhe know that by committing adulterie, ſhe runneth into a thouſand dangers and inconveniences (as the loſſe of Gods favor; the hatred of hir husband; the danger of puniſhment; the offence of hir frinds; the utter diſhonor of hir perſon (if it be known, and finally the ruin and peril of bodie and ſoul) yet to ſatiſfie this tyrant, ſhe wil venture to commit the ſin, notwithſtanding any dangers or perils whatſoever.

24 Neither is it only in this one point of carnal luſt, but in al other, wherin a man is in ſervitude to this tyrant, and hir paſſions. Look upon an ambitious or vain glorious man: ſee how he ſerveth this miſtreſſe: with what care and diligence he attendeth hir commandements, that is, to follow after a little wind of mens mouthes: to purſu a little feather flieng before him in the air: you ſhal ſee that he omitteth no one thing; no one time; no one circumſtance for gaining therof. He riſeth be-

An ambitious man.

time;

time; goeth late to bed: trotteth by day; studieth by night: heer he flattereth; there he dissembleth: heer he stowpeth; there he looketh big: heer he maketh frinds; there he preventeth enimies. And to this only end he referreth al his actions, and applieth al his other matters: as, his order of life; his cõpany keping; his sutes of apparel; his house; his table; his horses; his servants; his talk; his behavior; his jests; his looks; and his very going in the street.

A covetous man.

25 In like wise he that serveth his ladie in passion of covetousnes: what a miserable slaverie doth he abide? His hart being so walled in prison with money, as he must only think therof, talk therof, dream therof, and imagin only new wais to get the same, & nothing elle. If you should see a Christian man in slavery under the gret Turk, tied in a galley by the leg with chains there to serve by rowing for ever: you could not but take compassion of his case. And what then shal we do of the miserie of this man, who standeth in captivitie to a more base creature than a Turk, or any other reasonable creature that is, to a peece of mettal, in whose prison he lieth bound, not only by the feete, in such sort as he may not go any where against the commoditie and commandement of the same: but also by the hands, by the mouth, by the eies, by the eares, and by the hart, so as he may neither do, speak, see, hear, or think any thing, but the service of the same? Was there ever

ſervitude ſo great as this? Doth not Chriſt
Iohn. 8. ſay truly, now; *Qui facit peccatum ſervus eſt pec-*
Rom. 6. *cati: He that doth ſin, is a ſlave unto ſin?* Doth not S.
2. Pet. 2. Peter ſay wel; *A quo quis ſuperatus eſt, huius & ſervus eſt: A man is ſlaue to that, wherof he is cõquered.*

26 From this ſlaverie then are the vertuous delivered, by the power of Chriſt, and his aſſiſtance: inſomuch, as they rule over their paſſions in ſenſualitie, and are not ruled therby. This God promiſed by the prophet Ezechiel,
Eze. 34. ſaieng; *And they ſhal know, that I am their Lord, when I ſhal break the chains of their yoke, and ſhal deliver them from the power of thoſe that over-ruled them before.* And this benefit holie David acknowledged in himſelfe, when he uſed theſe
Pſal. 90. moſt effectuous words to God; *O Lord, I am thy ſervant, I am thy ſervant, and the child of thy handmaid: thou haſt broken my bonds, and I wil ſacrifice to thee a ſacrifice of praiſe.* This benefit alſo acknowledgeth Saint Paul, when he ſaith; that
Rom. 6. *Our old man was crucified, to the end the bodie of ſin might be deſtroied, and we be no more in ſervitude to ſin:* underſtanding by the old man, and the bodie of ſin, our concupiſcence, mortified by the grace of Chriſt in the children of God.

Peace of mind. 27 After this privilege of freedom followeth another of no leſſe importance than this, and that is, a certain heavenly peace, and tranquillitie of mind, according to the ſaieng of
Pſal. 75. the prophet; *Factus eſt in pace locus eius: His*
Pſa. 118. *place is made in peace.* And in another place; *Pax multa*

multa diligentibus legem tuam: There is great peace to them which love thy Law. And on the contrarie side, the prophet Esay repeateth this sentence often from God; *Non est pax impijs dicit Dominus: The Lord saith, There is no peace unto the wicked.* Esa.48.57. And another prophet saith of the same men; *Contrition and infelicitie is in their wais, and they have not known the way of peace.* Psal. 13. The reason of this difference hath been declared before in that, which I have noted of the diversitie, of good and evil men touching their passions. For the vertuous, having now (by the aid of Christ his grace) subdued the greatest force of their said passions, do passe on their life most sweetly and calmly, under the guide of his spirit, without any perturbations that much trouble them, in the greatest occurrents of this life. But the wicked men, not having mortified the said passions, are tossed and troubled with the same, as with vehement and contrarie winds. Rom.11. And therfore their state and condition is compared by Esay to a tempestuous sea, that never is quiet: and by Saint Iames, to a citie or country, where the inhabitants are at war and sedition among themselves. Esai.57. Iaco. 3. And the causes heerof are two: first, for that the passions of concupiscence, being many and almost infinit in number, do lust after infinit things, and are never satisfied, but are like those blood-suckers which the wise man speaketh of, that cry alwais Give, give, and never ho. As for example: when Pro. 30. *Two causes of disquietnes in wicked men.*

is the ambitious man ſatiſfied with honor? Or the incontinent man, with carnalitie? Or the covetous man with money? Never truly: and therfore, as that mother cannot but be greatly afflicted, which ſhould have many children crieng at once for meat, ſhe having no bread at al to break unto them: ſo the wicked man, being greedily called upon, by almoſt infinit paſſions, to yeeld them their deſires, muſt needs be vexed and pittifully tormented; eſpecially, being not able to ſatiſfie any one of their ſmaleſt demands.

28 Another cauſe of vexation is, for that theſe paſſions of diſordinate concupiſcence, be oftentimes on contrary to the other, & do demand contrary things, repreſenting moſt lively the confuſion of Babel: where one tong ſpoke againſt another, and that in divers, and contrarie languages. So we ſee oftentimes, that the deſire of honor ſaith; Spend heer: but the paſſion of avarice ſaith; Hold thy hands. Lecherie ſaith; Venture heer: but pride ſaith; No, it may turn to thy diſhonor. Anger ſaith; Revenge thy ſelfe heer: but ambition ſaith; It is better to diſſemble. And finally, heer is fulfilled that, which the prophet ſaith; *Vidi iniquitatem, & contradictionem in civitate: I have ſeen iniquitie, and contradiction in the ſelfeſame citie.* Iniquitie, for that al the demands of theſe paſſions are moſt unjuſt, in that they are againſt the word of God. Contradiction, for that one crieth

Gen. 11.

Pſal. 54.

eth against the other in their demands. From al which miseries God hath delivered the just, by giving them his *Peace, which passeth al understanding*, as the apostle saith, and which the world can never give, nor taste of, as Christ himselfe affirmeth. Phil. 4. Io.14.17. Mat. 10.

29 And these many causes may be alledged now (besides many others, which I passe over) to justifie Christs words, that his yoke is sweet and easie: to wit, the assistance of grace; the love of God; the light of understanding from the holie Ghost; the internal consolation of the mind; the quiet of conscience; the confidence therof proceeding; the libertie of soul and bodie; with the sweet rest of our spirits, both towards God, towards our neighbour, and towards our selves. By al which means, helps, privileges, and singular benefits, the vertuous are assisted above the wicked, as hath been shewed: and their way made easie, light, and pleasant. To which also we may ad as the last, but not the least comfort, the expectation of reward: that is, of eternal glorie and felicitie to the vertuous; and everlasting damnation unto the wicked. O how great a matter is this, to comfort the one, if their life were painful in godlines: and to afflict the other, amidst al their great pleasure of sin! The laborer, when he thinketh on his good pay at night, is incouraged to go thorough, though it be painful to him. Two that should passe togither towards *Expectation of reward.* *An example.*

their

their country, the one to receive honor for the good ſervice done abroad; the other as priſoner to be arraigned of treaſons, committed in forrain dominions againſt his ſoveraign, could not be like merrie in their In upon the way, as it ſeemeth to me: and though he that ſtood in danger, ſhould ſing, or make ſhew of courage and innocencie; and ſet a good face upon the matter: yet the other might wel think, that his hart had many a cold pul within him: as no dowt but al wicked men have, when they think with themſelves of the life to come. If Ioſeph & Pharaos baker had known both their diſtinct lots in priſon (to wit, that on ſuch a day one ſhould be called foorth to be made Lord of Egypt, and the other to be hanged on a paire of gallows) they could hardly have been equally merry: whiles they lived togither in time of their impriſonment. The like may be ſaid, and much more truly, of vertuous and wicked men in this world. For when the one doth but think upon the day of death (which is to be the day of their deliverance from this priſon) their harts cannot but leap for very joy, conſidering what is to inſu unto them after. But the other are afflicted, and fal into melancholy, as often as mention or remembrance of death is offred: for that they are ſure that it bringeth with it their bane, according as the ſcripture ſaith; *The wicked man being dead, there remaineth no more hope unto him.*

Gen. 40. 41. 43.

Pro. 12.

30 Wel then (deer brethen) if al these things be so, what should stay thee now at length to make this resolution, which I exhort thee unto? Wilt thou yet say (notwithstanding al this) that the matter is hard, and the way unpleasant? Or wilt thou beleeve others that tel thee so, though they know lesse of the matter than thy selfe? Beleeve rather the *a* word and promise of Christ, which assureth thee the contrary: beleeve the reasons before alledged, which do proove it evidently: beleeve the testimony of them which have experienced it in themselves (as of king David, Saint Paul, and Saint Iohn the Evangelist, whose testimonies I have alledged before of their own proofe) beleeve many hundreds, which by the grace of God, are converted daily in Christendome from vicious life, to the tru service of God: al which do protest themselves to have found more, than I have said, or can say in this matter.

31 And for that thou maist replie heer, & say, that such men are not * where thou art, to give this testimony of their experience: I can, & do assure thee, upon my conscience before God, that I have talked with no smal number of such my selfe, to my singular comfort, in beholding the strong hand, and exceeding bountifulnes of Gods sweetnes towards them in this case. Oh (deer brother) no toong can expresse, what I have seen heerin: and yet saw

a Mat. 11. B.

*The soúdlier that the Gospel is any where received, the mo examples of sound conuersion are there to be found: and yet on the other side, it is not to be denied, but that a kind of remorse and sorrowing (especially for the external, or grosser offences) is oft to be found, not only amõg counterfet Christians but among the heathẽ also.

I not the leaſt part of that which they felt. But yet this may I ſay, that thoſe which are known to be skilful, and to deal ſo ſincerely withal, that others disburden their conſciences unto them for their comfort or counſel, are ſome part of thoſe, wherof the prophet ſaith; *That they work in multitudes of waters, and do ſee the marvels of God in the depth.* In the depth (I ſay) of mens conſciences, uttered with infinite multitudes of teares, when God toucheth the ſame, with his holie grace. Beleeve me (good reader) for I ſpeak in truth before our Lord Ieſus, I have ſeen ſo great and exceeding conſolations, in divers great ſinners after their converſion, as no hart can almoſt conceave: and the harts which received them, were hardly able to contein the ſame: ſo abundantly ſtilled down the heavenly dew, from the moſt liberal and bountiful hand of God. And that this may not ſeeme ſtrange unto thee, thou muſt know, that it is recorded of one holie man called Effrem, that he had ſo mervelous great conſolations after his converſion, as he was often conſtrained to cry out to God; O Lord retire thy hand from me a little, for that my hart is not able to receive ſo extreme joy. And the like is written of Saint Barnard: who for a certein time after his converſion from the world, remained as it were deprived of his ſenſes by the exceſſive conſolations he had from God.

Pſa. 106.

Goſr. in vita Barn.

32 But yet if al this cannot moove thee, but thou

thou wilt stil remain in thy distrust, hear the testimonie of one, whom I am sure thou wilt not discredit, especially speaking of his own experience in himselfe. And this is the holie martyr & doctor Saint Cyprian, who writing of the very same matter to a secret frind of his, called Donatus, confesseth, that he was before his conversion of the same opinion that thou art of: to wit, that it was impossible for him to change his manners, and to find such comfort in a vertuous life as after he did: being accustomed before to al kind of loose behavior. Therefore he beginneth his narration to his frind in this sort; *Accipe quod sentitur antequam discitur.* Take that which is felt, before it be learned: and so followeth on with a large discourse, shewing that he prooved now by experience, which he could never beleeve before his conversion, though God had promised the same. The like writeth Saint Austen of himselfe in his books of confession: shewing that his passions would needs persuade him before his conversion, that he should never be able to abide the austeritie of a vertuous life, especially touching the sins of the flesh (wherin he had lived wantonly, until that time) it seemed impossible that he could ever abandon the same, and live chastly: which notwithstanding he felt easie, pleasant, and without difficultie afterward. For which he breaketh into these words: My God, let me remember and confesse

Lib. ep. 1.

Lib. 6. conf. cap. 12.

Lib. 8. conf.

Psal. 34.

confeſſe thy mercies towards me: let my verie
Pſa.115. bones rejoice and ſay unto thee; *O Lord, who is like unto thee? Thou haſt broken my chains and I wil ſacrifice to thee a ſacrifice of thankeſgiving.* Theſe chains were the chains of concupiſcence, wherby he ſtood bounden in captivitie before his converſion, as he there confeſſeth: but preſently therupon he was delivered from the ſame, by the help of Gods moſt holie grace.

33 My counſel ſhould be therfore (gentle reader) that ſeeing thou haſt ſo many teſtimonies, examples, reaſons, and promiſes of this matter, thou ſhouldeſt at leaſt proove once by thine own experience, whether this thing be tru or no: eſpecially ſeeing it is a matter of ſo great importance, and ſo worthy thy trial: that is, concerning ſo neer thy eternal ſalvation as it doth. If a mean fellow ſhould come unto thee, and offer, for hazarding of one crown of gold, to make thee a thouſand by Alchimie, though thou ſhouldeſt ſuſpect him for a couſoner: yet the hope of gain being ſo great, and the adventure of ſo ſmal loſſe; thou wouldeſt go nigh for once to proove the matter. And how much more ſhouldeſt thou do it in this caſe, where by proofe thou canſt leeſe nothing: and if thou ſpeed wel, thou maiſt gain as much as the everlaſting joy of heaven is woorth.

34 But yet heer by the way, I may not let paſſe

passe to admonish thee of one thing, which the ancient fathers and saints of God that have passed over this river before thee (I mean the river dividing between Gods service and the world) do affirm of their own experience: and that is, that assoone as thou takest this work or resolution in hand, thou must expect assaults, combats, and open war within thy selfe, as Saint Cyprian, Saint Austen, Saint Gregory, and Saint Barnard do affirm, and upon their own proofe. This do Cyril, and Origin shew in divers places at large. This doth saint Hilary proove by reasons & examples. This doth the wise man forewarn thee of, willing thee; *When thou art to come to the service of God, to prepare thy mind unto temptation.* And the reason of this is, for that the devil possessing qnietly thy soul before, lay still, and sought only means to content the same, by putting in new and new delites, and pleasures of the flesh. But when he seeth thou offerest to go from him: he beginneth straight to rage, and to moove sedition within thee, and to tosse up and down both heaven and earth, before he wil leese his kingdome in thy soul. This is evident by the example of him whom Christ comming down from the hil, after his transfiguration, delivered from a deafe and dum spirit. For albeit the devil would seem neither to hear nor speak, while he possessed that bodie quietly: yet when Christ commanded him to go out, he both heard,

Resistance at the beginning.

Cyp. li. 1. ca. 1
Aug. lib. 1. de Sect. c. 23.
Greg. l. Mor. 4. c. 24. li. 30. cap. 18.
Bas. in. pſ. 90
Cir. li. de ora.
Or. hom. 3. in Ex. & Leu. & 11. Iosue.
Hi. in pſ. 118
Eccl. 2.

Mark. 9.

heard, and cried out, and did ſo tear and rent that poore bodie before he departed, as al the ſtanders by thought him indeed to be dead. This alſo in figure was ſhewed by the ſtorie of Laban, who * never perſecuſed his ſon in law Iacob, until he would depart from him. And yet more was this expreſſed in the doings of Pharao, who after once he perceaved that the people of Iſrael ment to depart from his kingdome, never ceaſed greevouſly to afflict them (as Moiſes teſtifieth) until God utterly delivered them out of his hands, with the ruin and deſtruction of al Egypt their enimies. Which event the holie doctors & ſaints of the churh, have expounded to be a plain figure of the deliverie of ſouls from the tyranny of the devil.

Gen. 31. B.

* He was very greevous unto him before: but he did not follow after him in hoſtile maner til he departed from him. Exod. 5.

The converſion of S. Auſt. B.

35 And now, if thou wouldeſt have a lively example of al this that I have ſaid before, I could alledge thee many: but for brevitie ſake, one only of Saint Auſtens converſion ſhal ſuffice, teſtified by himſelf in his books of confeſſion. It is a mavelous example, and containeth many * notable and comfortable points. And ſurely whoſoever ſhal but read the whole at large, eſpecially in his ſixt, ſeventh, & eight books of his confeſſions, ſhal greatly be mooved and inſtructed therby. And I beſeech the reader that underſtandeth the Latin toong, to view over, at leaſt but certein chapters of the eight book, where this Saints final converſion (after infinite combats) is recounted. It were too

* Yet ſome points of the ſtorie at large are ſuch, as that a man may aſwel dowt the readines of ſatan to illude & deceive: as behold to our cõfort the goodnes of God in his converſion.

too long to repeat heer, though indeed it be such matter as no man need to be wearie to hear it. There he sheweth how he was tossed and troubled in this conflict between the flesh and the spirit, between God drawing on the one side, and the world, the flesh, & the divel, holding bak on the other part. He went to Simplicianus a learned old man, & devout Christian: he went to S. Ambrose, bishop of Millan: & after his coference with them, he was more troubled than before. He consulted with his copanions, Nebridius, & Alipius: but al would not ease him. Til at the length a Christian courtier & captain, named Pontition, had by occasion told him and Alipius of the vertuous life that Saint Anthonie led, who a little before had professed * a private & a solitarie life in Egypt: as also others (he then heard) did even in Millan it selfe, where then he was. Which when he had heard, then with-drawing himselfe aside, he had a most terrible combat with himselfe. Wherof he writeth thus; What did I not say against my selfe in this conflict? How did I beat and whip mine own soul, to make hir follow thee (O Lord?) But she held bak, she refused and excused hir selfe: and when al hir arguments were convicted, she remained trembling and fearing as death to be restrai-

Lib. 8. confes. cap. 1. & 2.

B.

* This kind of monastical or private life was very ancient, & estate of such as the time and the church required then: but that which after in place therof sprang up among us, was of later time, and being at the first far unlike to the other, the longer it stood did notwithstanding stil degenerate more & more til at the length it grew intollerable.

Cap. 7.

restrained from hir loose custom of sin. Wherby she consumed hir selfe even unto death. After this he went into a garden with Alipius, his companion: and there cried out unto him;

Cap. 8. *Quid hoc est? Quid patimur? Surgunt indocti & cœlum rapiunt, & nos cum doctrinis nostris, sine corde, ecce ubi volutamur in carne & sanguine.* What is this? (Alipius) what suffer we under the tyrannie of sin? Vnlearned men (such as Anthonie and others; for he was altogither unlearned) do take heaven by violence: and we with al our learning, without harts, behold how we lie graveling in flesh and bloud. And he goeth forward in that place, shewing the woonderful and almost incredible tribulations that he had in this fight that day. After this he went forth into an orchard: and there he had yet a greater conflict. For there al his pleasures past represented themselves before his eies, saieng;

Mark this gentle reader. *Demittes ne nos, & à momento isto non erimus tecum ultra in æternum, &c.* What, wilt thou depart from us? And shal we be with thee no more for ever, after this moment? Shal it not be lawful for thee to do this or that, no more heerafter? And then (saith Saint Austen) O Lord, turn from the mind of thy servant, to think of that, which they objected to my soul. What filth,

Cap. 10. what shameful pleasures did they lay before mine eies. At length he saith, that after long and tedious combats, a marvelous tempest of weeping came upon him: and being not able

to

to resist, he ran away from Alipius, and cast himselfe on the ground under a fig-tree, and gave ful scope unto his eies, which brought foorth presently whole fluds of tears. Which after they were a little past over, he began to speak to God in this sort; *Et tu Domine, usquequo? Quam diu, quam diu, cras & cras? Quare non modo? Quare non hac hora finis est turpitudinis meæ?* O Lord, how long wilt thou suffer me thus? How long, how long shal I say, to-morow, to-morow? Why should I not do it now? Why should there not be an end of my filthie life, even at this hour? And after this followeth his final and miraculous conversion, togither with the conversion of Alipius, his cõpanion, which bicause it is set down breefly by himselfe, I wil recite his owne words, which are as followeth, immediately upon those that went before. Lib. 8. c. 12.

36 I did talk this to GOD, and did weep most bitterly, with a deep contrition of my hart: and behold, I heard a voice, as if it had been of a boy or maid singing from som house by, and often repeating; Take up and read, take up and read. And straightway I changed my countenance, and began to think most earnestly with my selfe, whether children were woont to sing any such thing, in any kind of game that they used: but I never remember, that I had heard any such thing before. Wherfore repressing the force of my tears: I rose, interpreting no other thing, but that this voice *S. Austens final conversion, by a voice from heaven.*

came from heaven, to bid me open the book that I had with me (which was Saint Pauls epiſtles) and to read the firſt chapter that I ſhould find. For I had heard afore of Saint Anthonie, how he was admoniſhed to his converſion, by hearing a ſentence of the Goſpel, which was read, when he by occaſion came into the church: and the ſentence was; *Go, and ſel al thou haſt, and give to the poore: and thou ſhalt have a treaſure in heaven: and come, and follow me.* Which ſaieng Saint Anthonie taking as ſpoken to him in particular; was preſently converted to * thee (O Lord.) Wherfore I went in haſte to the place where Alipius ſate, for that I had left my booke there when I departed: I ſnatched it up, and opened it, and read in ſilence the firſt chapter that offered it ſelfe unto mine eies: and therin were theſe words; *Not in banketings, or in dronkennes: not in wantonnes, and chamber works: not in contention and emulation: but do you put on the Lord Ieſus Chriſt: and do you not perform the providence of the fleſh in concupiſcence.* Further than this ſentence I would not read, neither was it needful. For preſently with the end of this ſentence, as if the light of ſecuritie had been powred into my hart, al the darknes

S. Anthonies converſion. Athanaſius in vita Anthonij.

Mat. 19.

B.

* In ſuch things as are peculiar or proper to ſom (as this was) there can be no general rule drawn unto others, that can ſtand by undowted warrant, without ſome ſpecial calling beſides: and ſo may it well be dowted, whether S. Anthonie had on that place ſufficient ground-work of thoſe his doings, unleſſe he had ſom ſpecial motion beſides. It was otherwiſe with Saint Auguſtine, whoſe converſion was not, but to ſuch things as we are al bounden unto, and upon ſuch a place as ſpeaketh to al.

Rom. 13.

darknes of my dowtfulnes fled away. Wherupon putting in my finger, or som other signe (which now I remember not) upon the place, I closed the book, and with a quiet countenance opened the whole matter to Alipius. And he by this means uttered also that which now wrought in him (which I before knew not) he desired that he might see what I had read: and I shewed him. He marked it al, and went further also than I had red. For it followeth in Saint Paul (which I knew not;) *Take unto you him that is yet weak in faith.* Which Alipius applied unto himselfe, and opened his whole state of dowtfulnes unto me. But by this admonition of Saint Paul, he was established, and was joined to me in my good purpose: but yet calmly, and without any troublesom cunctation according to his nature and maners, wherby he differed alwais greatly from me, in the better part. Rom.14.

37 After this we went to my mother: we tel hir the matter: she rejoiceth: we recite unto hir the order of the thing: she exulteth and triumpheth, and blessed thee (O Lord, which art more strong and liberal, than we can aske or understand) for that she saw now much more granted to hir from thee, touching me, than she was woont to aske with hir pittiful and lamentable sighs. For thou hadst so converted me now to thee, that I neither sought for wife, nor any other hope at al of this world: *Hir name was Monica: a very holy woman as he sheweth. li. 9. ca. 9. 10. 11. 12. 13.*

B. *Which was but a more careful endevor in the way of godlines, ſuch as was not uſed of the common ſort. And ſo is this example of his, no patronage to any of our latter monaſteries or rules, that were laden with looſenes and ſuperſtition: which notwithſtanding ſom would gladly defend by this rule of his,

living and abiding in that * rule of faith, in which thou didſt reveal me unto hir ſo manie yeers before. And ſo thou didſt turn hir ſorrow now into more abundant joy than ſhe could wiſh: and into much more deer and chaſte joy, than ſhe could require by my children hir nephewes, if I had taken wife. O Lord, I am thy ſervant, I am now thy ſervant, and child of thy handmaid, thou haſt broken my chains, and I wil ſacrifice to thee therfore a ſacrifice of praiſe. Let my hart and toong praiſe thee, and let my bones ſay to thee; O Lord, who is like unto thee. Let them ſay it (O Lord) and do thou make anſwer (I beſeech thee) and ſay to my ſoul; *I am thy ſalvation.* Hitherto are Saint Auſtens words.

Lib. 9. c. 1.

Annotations upon this converſion.

38 In this marvelous example of this famous mans converſion, there be divers things to be noted, both for our comfort, and alſo for our inſtruction. Firſt is to be noted the great conflict he had with his ghoſtly enimie before he could get out of his poſſeſſion and dominion. Which was ſo much the more (no dowt) for that he was to be ſo great a piller afterward in Gods church. And we ſee, Alipius found not ſo great reſiſtance: for the enimie ſaw there was much leſſe in him, to hurt his kingdome than in Auſten. Which ought greatly

ly to animate them, that feele great reſiſtance, and ſtrong temptations againſt their vocation: aſſuring themſelves, that this is a ſign of grace and favor, if they manfully go thorough. So was Saint Paul called (as we read) moſt violently being ſtriken down to the ground, and made blinde by Chriſt before his converſion: for that he was a choſen veſſel, to bear Chriſts name unto the gentils.

Thoſe that are to be beſt men, have greateſt conflict in their converſion. Acts. 9.

39 Secondly it is to be noted, that although this man had moſt ſtrong paſſions before his converſion, & that in the greateſt, and moſt incurable diſeaſes, which cómonly afflict worldly men: as in ambition, covetouſnes, & ſins of the fleſh, as himſelfe before confeſſeth: which maladies poſſeſſed him ſo ſtrongly indeed, as he thought unpoſſible (before his converſion) ever to ſubdu and conquer the ſame: yet afterward he prooved the contrary by the help of Gods omnipotent grace. Thirdly alſo is to be noted, that he had not only a good victorie over theſe paſſions, but alſo found great ſweetnes in the way of vertuous life. For a little after his converſion he writeth thus; Icould not be ſatiſfied (O Lord) in thoſe dais, with the marvelous ſweetnes which thou gaveſt me: how much did I weep in* thy hymns and canticles, being vehemently ſtirred up with the voices of thy church ſinging moſt ſweetly? Thoſe voices did run into mine eares, and thy truth did melt into mine hart, and thence

Lib. 6. c. 6. & 15.

Lib. 9. c. 6.

B.

*When the people of God did ſing their pſalms of thankſgiving and praiſes to God.

did boil out an affection of pietie, and made tears to run from me, and I was in moſt happie ſtate with them.

S. Auſtens diligence in trieng out his vocation.

40 Fourthly is to be noted for our inſtruction and imitation, the behavior of this man about his vocation. Firſt in ſearching and trieng out the ſame by his repair to Saint Ambroſe, Simplicianus, and others: by reading the word of God, frequenting of good companie, and the like: which thou oughteſt alſo (good reader) to do, when thou feeleſt thy ſelfe inwardly mooved: and not to lie dead as many are woont, reſiſting openly the holie Ghoſt, with al good motions, and not ſo much as once to give eare to the knocking of Chriſt, at the doore of their conſciences. Moreover, Saint Auſten as we ſee, refuſed not the means to know his vocation, but praied, wept, and oftentimes retired himſelfe alone from companie to talk with God in that matter. Which many of us wil never do: but rather do deteſt and flie al means that may bring us into thoſe cogitations of our converſion. Finally Saint Auſten after he had once ſeen cleerly the wil and pleaſure of God: made no more ſtay of the matter, but brake of ſtrongly fro al the world and vanities therof: gave over his Retorik lecture at Millan: left al hope of promotion in the court, and betook himſelfe to ſerve God thoroughly: and therfore no marvel if he received ſo great conſolation and advance-

Apoc. 3.

Lib. 9. c. 2.

ment from God afterward, as to be so worthy a member in his church. Which example is to be followed of al them that desire to keep a good conscience, so far foorth as ech mans condition and state of life permitteth.

41 And heer by this occasion, I may not let passe to advertise thee good reader, and also by Saint Austens example to forewarn thee, that whosoever meaneth to make this resolution thoroughly, must use some violence at the beginning. For as fire if you rush in upon it with force, is easilie put out; but if you deal softlie, putting in one hand after another, you may rather hurt your selfe than extinguish the same: so is it with our passions, who require manhood and courage for a time at the beginning, which whosoever shal use, togither with the other means therunto appertaining, he shal most certeinlie find that thing easie, which now he thinketh heavie, and that most sweet, which now he esteemeth so unsaverie. For proofe wherof, as also for conclusion of this chapter, I wil alledge a short discourse out of Barnard: who after his fashion prooveth the same fitly out of the scriptures. Christ saith unto us; *Take my yoke, you shal find rest.* This is a marvelous noveltie: but it commeth from him which maketh al things new. He that taketh up a yoke findeth rest: he that leaveth al, findeth an hundred times so much. He knew wel this (I mean that man

Violence to be used at the beginning of our conversion.

Bern. in verba evangelij, Ecce nos reliquimus omnia, &c.

according

according to the hart of God) which * ſaid in his pſalm; *Doth the ſeat of iniquitie cleave to thee (O Lord) which feigneſt a labor in thy commandements?* Is not this a feigned labor (deer brethren) in a commandement? I mean, a light burden, an eaſie yoke, an annointed croſſe. So in old time he ſaid to Abraham; *Take thy ſon Iſaac whom thou loveſt, and offer him unto me a ſacrifice.* This was a feigned labor in a commandement: for Iſaac being offered he was not killed, but ſanctified therby. Thou therfore, if thou hear the voice of God within thy hart, willing thee to offer up Iſaac (which ſignifieth joy or laughter) fear not to obey it faithfullie and conſtantly: whatſoever thy corrupt affection judgeth of the matter, be thou ſecure. Not Iſaac, but the ram ſhal die for it: thy joy ſhal not periſh, but thy ſtubburnes only, whoſe horns are intangled with thorns, and cannot be in thee without the prickings of anxietie. Thy Lord doth but tempt thee as he did Abraham, to ſee what thou wilt do. Iſaac (that is, thy joy in this life) ſhal not die, as thou imagineſt, but ſhal live: only he muſt be lifted up upon the wood, to the end thy joy may be on high, and that thou maiſt glorie not in thine own fleſh, but only in the croſſe of thy Lord, by whom thy ſelfe alſo art crucified: crucified (I ſay) but crucified to the world: for unto God thou liveſt ſtil, and that much more than thou didſt before.

B. *The place being better conſidered, it doth not appeere that David ſo ſaid. Nevertheles, that which Barnard doth gather out of it doth ſtand very wel with thoſe words of Chriſt that therwithal he allegeth of the light burden & eaſie yoke.* Pſal. 93. Gen. 22.

Gal. 3.

CHAP.

CHAP. II.

Of the second impediment, which is persecution, affliction, and tribulation, wherby many men are kept from the service of God.

Anie there are in the world abroad, who either upon these considerations before laid down: or for that, they see some good men to live as merilie as themselves, are content to yeeld thus much, that in verie deed they esteem vertuous life to be pleasant inough, to such as are once entered in therunto: and that in good sooth, for their own parts, they could be content to follow the same, if they might do it with quiet and peace of al hands. But to request them unto it in such time or place, or with such order and circumstances, as tribulation, affliction, or persecution may fal upon them, for the same: they think it a matter unreasonable, to be demanded, and themselves verie excusable; both before God and man, for refusing it. But this excuse is no better, than the other going before, of the pretended difficultie: for that it standeth upon a false ground, as also upon an unjust illation, made

made upon that ground. The ground is this, that a man may live vertuously, and serve God truly, with al worldly ease, and without any affliction, tribulation, or persecution: which is false. For that, albeit external contradictions, and persecutions be more in one time than in another; more in this place, than in that: yet can there not be any time or place without some, both external, and internal. Which although (as I have shewed before) in respect of the manifold helps and consolations sent from God in counterpoize of the same, they seem not heavie nor unpleasant unto the godlie: yet are they in themselves both great and waightie, as would appeer if they fel upon the wicked and impatient. Secondly, the illation made upon this ground, is unjust: for that it alledgeth tribulation, as a sufficient reason to abandon Gods service, which God himselfe hath ordained for a mean to the contrarie effect: that is, to draw men therby unto his service. For better declaration wherof (the matter being of very great importance) I wil handle in this chapter, these four points. First, whither it be ordinarie for al that must be saved, to suffer some kind of persecution, tribulation, or affliction. Secondlie, what are the causes why God (so loving us as he doth) would chose and appoint so to deale with us heer in this life. Thirdlie, what principal reasons of comfort, a man may have in tribulation.

Four points to be handled in this chapter.

on. Fourthlie, what is required at his hands in that ſtate. Which four points, being declared, I dowt not but great light ſhal appeer in this whole matter, which ſeemeth to fleſh and blood to be ſo ful of darknes and improbabilities.

2 And touching the firſt, there needeth little poofe: for that Chriſt himſelfe ſaith to his diſciples, and by them to al other his ſervants; *In mundo preſſuram ſuſtinebitis: In the world you ſhal ſuſtain affliction.* And in another place; *In your patience ſhal you poſſeſſe your ſoules?* That is, by ſuffering patientlie in adverſities: which Saint Paul yet uttereth more plainly when he ſaith; *Al thoſe that wil live godlie in Ieſus Chriſt, ſhal ſuffer perſecution.* If al, then none can be excepted. And to ſignifie yet further the neceſſitie of this matter, both Paul and Barnabas alſo did teach (as Saint Luke reporteth) *That we of neceſſitie muſt enter into the kingdome of God, by many tribulations.* Vſing the word *Oportet*, which ſignifieth a certein neceſſitie. And Chriſt himſelfe yet more revealeth this ſecret, when he ſaith to Saint Iohn the Evangeliſt; *That he chaſtiſeth al thoſe whom he loveth.* Which words, the apoſtle as it were expounding to the Hebrews, ſaith; *Flagellat omnem filium quem recipit: He whippeth every child whom he receaveth.* And the apoſtle urgeth this matter ſo far in that place, as he affirmeth plainly, al thoſe to be baſtards, & no children of God, which are not afflicted by him

Whether al good men muſt ſuffer tribulation or no.

Iohn.16.

Luc. 11.
2.Tim.3.

Acts.14.

Apoc.3.

Heb.12.

verſe.8.

him in this life. The ſame poſition Saint Paul
2.Tim.2. holdeth to Timothy; *Si ſuſtinemus, & conregnabimus : If we ſuffer with Chriſt, we ſhal reign with Chriſt*; and no otherwiſe. Wherin alſo concurreth holie David, when he ſaith; *Multæ tribulationes iuſtorum : The iuſt are appointed to many tribulations.*

3 The ſame might be prooved by many
Mat.10. other means, as by that, Chriſt ſaith; *He came not to bring peace, but the ſword into the world.* Alſo
2.Tim.2. by that Saint Paul ſaith; *That no man can be crowned except he fight lawfullie.* But how can we fight, if we have no enimie to oppugn us? The
cap.2.&3. ſame ſignifieth Chriſt in the Apocalips, when he repeateth ſo often, that heaven is only for him that conquereth. The verie ſame is ſignified by the ſhip, wherinto Chriſt entered with
Mat.8. his diſciples, which was toſſed & tumbled, as if it would have been drowned: this (I ſay) by the ancient fathers expoſition, was a figure of the trobles and afflictions, that al thoſe ſhould ſuffer, which do rowe in the ſame with Chriſt our ſavior. The ſame alſo is prooved by that the
Iob. 7. life of man is called a warfare upon earth: and
Iob. 5. by that he is appointed to labor and travel, while he is here: alſo by that, his life is repleniſhed with many miſeries, even by the ap-
Iob.13. pointment of God after mans fal. The ſame alſo is ſhewed by that, that God hath appointed every man to paſſe through the pains of death, before he come to joy: alſo, by the infinit con-

tradictions

tradictions and tribulations, both within and without, left unto man in this life: as for example, within are the rebellions of his concupiscence and other miseries of his mind, wherwith he hath continually to make war, if he wil save his soul. Without, are the world, and the devil, which do never cease to assalt him, now by fair means, and now by fowl; now by flatterie, and now by threat; now alluring by pleasure and promotion, now terrifieng by affliction and persecution. Against al which the good Christian hath to resist manfully, or else he leeseth the crown of his eternal salvation.

4 The verie same also may be shewed by the examples of al the most renowned saints from the beginning: who were not only assalted internally with the rebellion of their own flesh; but also persecuted and afflicted outwardly: therby to confirm more manifestly this purpose of God. As we see in Abel, persecuted and slain by his own brother, assoon as ever he began to serve God: also in Abraham, afflicted diversly after he was once choſen by God: and most of al by making him yeeld to the killing of his own deer and only child. Of the same cup drank al his children & posteritie that succeeded him, in Gods favor: as Isaac, Iacob, Ioseph, Moises, and al the prophets: of which Christ himselfe giveth testimonie, how their blood was shed most cruelly by

The example of saints.

Gen. 4.

Gen. 22.

Iudith. 8.

Mat. 5. 23.
Luc. 13.

by the world. The affliction alſo of Iob is woonderful, ſeeing the ſcripture affirmeth it to have come upon him by Gods ſpecial appointment, he being a moſt juſt man. But yet more woonderful was the affliction of holie Tobias, who among other calamities, was ſtriken blind by the falling down of ſwallows dung into his eies: of which the angel Raphel told him afterward; *Bicauſe thou wert a man acceptable to God, it was of neceſſitie that this tentation ſhould proove thee.* Behold the neceſſitie of afflictions to good men. I might ad to this the example of David & others: but that the apoſtle giveth a general teſtimonie of al the ſaints of the old teſtament, ſaieng; *That ſome were racked, ſome reproched, ſome whipped, ſome chained, ſome impriſoned: others were ſtoned, cut in peeces, tempted, and ſlain with the ſword: ſome went about in hair-cloth, in skins of goats; in great need, preſſed and afflicted: wandring and hiding themſelves in wildernesſes, in hils, in caves, and holes under ground, the world not being woorthy of them.* Of al which he pronounceth this comfortable ſentence, to be noted of al men. *Non ſuſcipientes redemptionem; vt meliorem invenirent reſurrectionem.* That is; *God would not deliver them from theſe afflictions in this life, to the end their reſurrection and reward in the life to come, might be more glorious.* And this of the ſaints of the old teſtament.

Iob. 1.

Tob. 2.

Tob. 12.

Heb. 11.

5 But now in the new teſtament, founded expreſſedly upon the croſſe, the matter ſtandeth

deth much more plain, & that with great reason. For if Christ could not go into this glorie but by suffering, as the scripture saith: then by the most reasonable rule of Christ affirming, that *The servant hath not privilege aboue his maister*. It must needs follow, that al have to drink of Christs cup, which are appointed to be partakers of his glory. And for proofe herof; look upon the deerest frinds that ever Christ had in this life, and see whether they had part therof or no. Of his mother, Simeon propheſied and told hir at the beginning; *That the sword of tribulation should passe hir hart*. Signifieng therby, the extreme afflictions that she felt afterward in the death of hir son, and other miseries heaped upon hir. Of the apostles it is evident, that beside al the labors, travels, needs, sufferings, persecutions, and calamities which were infinite, and in mans sight in tollerable (if we beleeve S. Paul, recounting the same) beside al this (I say) God would not be satisfied, except he had their blood also: and so we see that he suffered none of them to die naturally, but only Saint Iohn: albeit, if we consider what Iohn also suffered in so long a life as he lived, being banished by Domitian to Pathmos; & at another time, thrust into a tun of hot oil at Rome (as Tertullian and Saint Ierom do report) we shal see that his part was no lesse than others in this cup of his maister. I might rekon up heer infinite other examples: but it needeth

Luc. 24.
Mat. 10.
Luc. 6.
Mat. 10.
Luc. 2.
1. Cor. 4.
2. Cor. 4.
6. 11. 12.
Acts. 20.
Rom. 8.
Iohn. 21.
Tert. lib. de prescrip. heretic.
Ierom. lib. cont. Iouin.

deth not. For it may ſuffice, that Chriſt hath given this general rule in the new teſtament;

Mat. 10. *He that taketh not up his croſſe and followeth me, is not worthy of me.* By which is reſolved plainly, that there is no ſalvation now to be had, but only for them that take up (that is, do bear willingly) their proper croſſes, and therwith do follow their captain, walking on with his croſſe on his ſhoulders before them.

An obiection anſwered. 6 But heer ſome man may ſay: If this be ſo, that no man can be ſaved without a croſſe, that is, without affliction, and tribulation, how do al thoſe that live in peaceable times and places, where no perſecution is, no trouble, no affliction, or tribulation? To which I anſwer: firſt, that if there were any ſuch time or place, the men living therin, ſhould be in great danger; according to the ſaieng of the

Pſal. 72. prophet; *They are not in the labor of other men, nor yet whipped and puniſhed as others are: and therfore pride poſſeſſed them, and they were covered with iniquitie and impietie: and their iniquitie proceeded of their fatneſſe, or abundance.* Secondlie I anſwer; that there is no ſuch time or place ſo void of tribulation, but that there is alwais a croſſe to be found, for them that wil take it up. For either is there povertie, ſicknes, ſlander, enmitie, injuric, contradiction, or ſome like affliction offered continually. For that, thoſe men never want in the world, wherof the prophet

Pſal. 37. ſaid; *Theſe that do render evil for good, did detract from*

from me, for that I followed goodnes. At the leaſt wiſe, there never want thoſe domeſtical enimies, of which Chriſt ſpeaketh: I mean, either our kinred and carnal frinds, which commonly reſiſt us, if we begin once throughly to ſerve God: or elſe our own diſordinate affections, which are the moſt perilous enimies of al: for that they make us war upon our own ground. Again, there never want the temptations of the world, & devil: the reſiſting wherof is much more difficult in time of peace and welth, than in time of external affliction and perſecution: for that theſe enimies are ſtronger in flatterie, than in force: which a godly father expreſſeth by this parable. The ſun and wind (ſaith he) agreed on a day to prove their ſeveral ſtrengths, in taking a cloke from a waifairing man. And in the forenoon the wind uſed al violence that he could to blow off the ſaid cloke. But the more he blew, the more faſt held the travailer his cloke, and gathered it more cloſelie about him. At afternoon the ſun ſent foorth his pleaſant beams, and by little and little ſo entered into this man, as he cauſed him to yeeld and put off, not only his cloke, but alſo his cote. Wherby is ment (ſaith this father) that the allurements of pleaſure are more ſtrong & harder to be reſiſted, than the violence of perſecution. The like is ſhewed by the example of David, who reſiſted eaſilie many aſſaults of adverſitie: but yet fel dangerouſlie in time of

Matt. 7.

Time of peace more dangerous, than of perſecution.

A parable.

2. Reg. 11.

proſperitie. Wherby appeereth that vertuous men have no leſſe war in time of peace, than in time of perſecution: and that never there wanteth occaſion of bearing the croſſe, and ſuffering affliction, to him that wil accept of the ſame. And this may ſuffice for this firſt point, to proove that every man muſt enter into heaven by tribulation, as Saint Paul ſaith.

The cauſe why God ſendeth afflictiun to the godly. B.

7 Touching the ſecond, why God would have this matter ſo: it were ſufficient to anſwer, that it pleaſed him beſt ſo, without ſeeking any further reaſon of his meaning heerin: even as it pleaſed him* without al reaſon in our ſight, to abaſe his Son ſo much as to ſend him hither into this world, to ſuffer and die for us. Or if we wil needs have a reaſon heerof, this one might be ſufficient for al: that ſeeing we look for ſo great a glory as we do, we ſhould labor a little firſt for the ſame, and ſo be made ſomwhat woorthy of Gods favor, & exaltation. But yet for that it hath pleaſed his divine majeſtie, not only to open unto us his wil and determination for our ſuffering in this life; but alſo divers reaſons of his moſt holie purpoſe and pleaſure therin, for our further encouragement and conſolation which do ſuffer:

* There was great reaſon in it, for that, ſeing man had ſinned by mā was the juſtice of God to be ſatiſfied, which notwithſtanding no man, but he alone, could do. Wherby it may ſeem, that although God hath given to this our Author a very good gift in perſuading to godlines of life (for which we have to æſteem of him accordingly:) yet hath he not given him therwithal ſo ful a knowlege of the myſterie of our redemption in Chriſt. So it is leſſe marvel, that he is in matters of controverſie further to ſeek, than otherwiſe by his godly diſpoſition, we may think that he ſhould.

I wil in this place repeat some of the same, for declaration of his exceeding great love, and fatherly care towards us.

1

8 The first cause then, and the most principal, is to increase therby our glorie in the life to come. For having appointed by his eternal wisdome and justice, that none shal be crowned there, but such as endure (in some good measure) a fight in this world: the more and greater combats that he giveth (togither with sufficient grace to overcome therin) the greater crown of glorie prepareth he for us at our resurrection. This cause toucheth the apostle in the words alledged of the saints of the old testament, to wit, that they received no deliverance from their miseries in this world, to the end they might find a better resurrection in the world to come. This also ment Christ expresly when he said; *Happie are they which suffer persecution, for theirs is the kingdome of heaven: happie are you when men speak evil, and persecute you, &c. Reioice and be glad (I say) for that your reward is great in heaven.* Hither also do appertain al those promises; *Of gaining life, by leesing life: of receiving a hundred for one*, and the like. Heerhence do proceed al those large promises to mortification, and newnes of life. In both which are great conflicts against the flesh, world, and our own sensualitie, and cannot be performed but by sufferings and affliction. Finally, Saint Paul declareth this matter fully;

Increase of glorie.

2. Tim. 2. Apoc. 2. Heb. 11. Matt. 5. Mat. 10. Mat. 19. Esai. 56.

when he ſaith; *That a little and ſhort tribulation in this life worketh a weight of glorie above al meaſure in the hight of heaven.*

2 *Hate of the world.*

9 The ſecond cauſe why God appointed this, is to draw us therby from the love of the world, his profeſſed enimie: as in the next chapter ſhal be ſhewed at large. This cauſe

1.Cor.11. Saint Paul uttereth in theſe words; *We are puniſhed of God, to the end we ſhould not be damned with this world.* Even then, as a nurſe, that to wean hir child from the liking of hir milk, doth annoint hir teat with alloes, or ſome other ſuch bitter thing: ſo our merciful father, that would retire us from the love of worldly delites, wherby infinite men do periſh daily, uſeth to ſend tribulation: which of al other things hath moſt force to work that effect: as

Luc. 15. we ſee in the example of the prodigal ſon, who could by no means be ſtaied from his pleaſures, but only by affliction.

3 *A medicin to cure our diſeaſes.*

10 Thirdly, God uſeth tribulation as a moſt preſent and ſovereign medicin, to heal us of many diſeaſes, otherwiſe almoſt incurable. As firſt, of a certain blindnes, and careleſſe negligence in our eſtate, contracted by wealth, and proſperitie. In which ſenſe the ſcripture ſaith;

Eccl. 28. that *Affliction giveth underſtanding.* And the wiſe
Pro. 29. man affirmeth, that *The rod bringeth wiſdom:* as
Tobi. 12. alſo the ſight of Toby was reſtored by the bit-
Dan. 4. ter gall of a fiſh. And we have cleer examples
2 Mac. 9. in Nabuchodonoſor, Saul, Antiochus, and Ma-
2 Par. 33. naſſes:

naſſes: al which came to ſee their own faults by tribulation; which they would never have done in time of proſperitie. The like we read of the brethren of Ioſeph, who falling into ſom affliction in Egypt, preſently entered into their own conſcience, and ſaid; *We ſuffer thoſe things woorthily, for that we ſinned againſt our brother.* And as tribulation bringeth this light, wherby we ſee our own defects: ſo helpeth it greatly to remoove and cure the ſame: wherin it may be wel likened unto the rod of Moiſes. For as that rod ſtriking the hard rocks, brought foorth water, as the ſcripture ſaith: ſo, this rod of affliction falling upon ſtonie harted ſinners, mollifieth them to contrition, and oftentimes bringeth foorth the fluds of tears to repentance. In reſpect wherof, holie Toby ſaith to God; *In time of tribulation thou forgiveſt ſin.* And for like effect, it is compared alſo to a file of iron, which taketh away the ruſt of the ſoul: alſo to a purgation that driveth out corrupt humors: and finally to a goldſmiths fire, which conſumeth away the reffuſe metals, and fineth the gold to his perfection. *I wil try thee by fire to the quik* (ſaith God to a ſinner by Eſay the prophet) *and I wil take away al thy tin, and reffuſe metal.* And again by Ieremie; *I wil melt them; and try them by fire.* This he ment of the fire of tribulation, whoſe propertie is (according as the ſcripture ſaith) to purge and fine the ſoul, as fire purgeth and fineth gold in the fornace.

Gen. 42.
Exo. 17.
Deut. 8.
Pſa. 77.
Tobi. 3.
Iob. 23.
Pro. 17.
Eccl. 2.
Eſai. 1.
Ierem. 9.
Sap. 3.
Zac. 13.

For beſides the purging and remooving of greater ſins, by conſideration, and contrition (which tribulation worketh, as hath ben ſhewed:) it purgeth alſo the ruſt of infinit evil paſſions, appetites, and humors in man: as the humor of pride, of vain glorie, of ſloth, of choler, of delicate niſenes, and a thouſand mo, which proſperitie ingendereth in us. This God declareth by the prophet Ezechiel, ſaieng of a ruſtie ſoul; *Put hir naked upon the hot coles, and let hir heat there, until hir braſſe be melted from hir, and until hir corruption be burned out, and hir ruſt conſumed. There hath been much labor and ſweat taken about hir, and yet hir over-much ruſt is not gone out of hir.* This alſo ſignifieth holy Iob, when having ſaid, that *God inſtructeth a man by diſcipline (or correction) to the end he may turn him from the things that he hath done, and deliver him from pride:* (which is underſtood of his ſinful acts) he addeth a little after, the maner of this purgation, ſaieng; *His fleſh being conſumed by puniſhments, let him return again to the dais of his youth.* That is, al his fleſhly humors and paſſions, being now conſumed by puniſhments and tribulations, let him begin to live again in ſuch puritie of ſoul, as he did at the beginning of his youth, before he had contracted theſe evil humors and diſeaſes.

Ezc. 24.

Iob. 33.

verſe. 25.

4 *A preſervative.*

11 Neither only is tribulation a ſtrong medicin to heal ſin: and to purge away the refuſe metals in us of braſſe, tin, iron, lead, and droſſe,

Ezc. 22.

droſſe, as God by Ezechiel ſaith: but alſo a moſt excellent preſervative againſt ſin for the time to come: according as good king David ſaid; *Thy diſcipline (O Lord) hath corrected me for evermore.* That is, it hath made me warie, and watchful, not to commit ſin again, according as the ſcripture ſaith in another place; *A greevous infirmitie or affliction maketh the fool ſober.* For which cauſe the prophet Ieremie calleth tribulation; *Virgam vigilantem: A watchful rod.* That is, as Saint Ierom expoundeth it, a rod that maketh a man watchful. The ſame ſignified God, when he ſaid by Oſe the prophet; *I wil hedge in thy way with thorns.* That is, I wil ſo cloſe thy life on every ſide with the remembrance and fear of affliction, that thou ſhalt not dare to tread awry, leſt thou tread upon a thorn. Al which, good David expreſſeth of himſelfe in theſe words; *Before I was humbled and brought low by affliction, I did ſin and offend thee (O Lord) but after that time, I have kept thy commandements.*

Pſal. 17. Eccl. 31. Ierem. 1. Oſee. 2. Pſal. 18.

12 Of this alſo appeereth another cauſe, why God afflicteth his elect in this life: and that is, to prevent his juſtice upon them, in the world to come. Touching which, Saint Barnard ſaith thus; Oh would to God ſome man would now beforehand, provide for my head abundance of waters, and to mine eies a fountain of teares: for ſo happily the burning fire ſhould take no hold, where running teares had

5 *A prevention of puniſhment.* *Serm. 55. in Cantic.*

had clenſed before. And the reaſon of this is, (as that holie man himſelfe noteth after) for
Naum.1. that God hath ſaid by Naum the prophet; *I have afflicted thee once, & I wil not afflict thee again: there ſhal not come from me a double tribulation.*

6 *To prove us.* 13 Sixtlie, God ſendeth tribulation upon his ſervants, to proove them therby, whether they be faithful and conſtant or no: That is, to make themſelves and other men ſee and confeſſe, how faithful or unfaithful they are. This after a ſort was figured, when Iſaac would
Gen.27. grope & touch his ſon Iacob, before he would bleſſe him. And this the ſcripture expreſſeth plainly, when talking of the tribulations laid upon Abraham. It addeth; *Tentavit Deus Abraham: God tempted Abraham.* By theſe means
Gen.22. to proove him. And Moiſes ſaid to the people
Deut.8. of Iſrael; *Thou ſhalt remember how thy God led thee fortie yeers about the deſert to afflict thee, and tempt thee: to the end it might appeer what was in thy hart: whether thou wouldeſt keepe his commandements or no.* And again, a few chapters after;
Deu.13. *Your God and Lord doth tempt you to the end it may be manifeſt whether you love him or no, with al your hart, and with al your ſoul.* In which ſenſe, alſo the ſcripture ſaith of Ezechias, after many praiſes given unto him; *That God left him for a time to be*
2.Par.32. *tempted, that the thoughts of his hart might therby be made manifeſt.* And that this is Gods faſhion towards al good men, king David ſheweth in
Pſal.65. the perſon of al, when he ſaith; *Thou haſt proo-*

ved

ved us (O Lord) thou haſt examined us by fire: thou haſt laid tribulation upon our baks, and haſt brought men upon our heads. And yet how wel he liked of this matter, he ſignifieth, when he calleth for more therof in another place, ſaieng; *Try me (O Lord) and tempt me: burn my reins and hart within me.* That is, try me by the way of tribulation and perſecution, ſearch out the ſecrets of my hart and reins: let the world ſee, whether I wil ſtick to thee in adverſitie or no. Thus ſaid that holie prophet, wel knowing that, which in another place the holie Ghoſt uttereth; that *As the fornace trieth the potters veſſels, ſo tribulation trieth men.* For as the ſound veſſels only do hold when they come to the fornace, and thoſe which are craſed do break in peeces: ſo in time of tribulation and perſecution, the vertuous only ſtand to it, and the counterfet bewray themſelves: according to the ſaieng of Chriſt; *In tempore tentationis recedunt*; *They depart from me in time of temptation.* Pſal. 25. Eccl. 2. Luc. 8.

14 The ſeventh reaſon, why God laieth tribulation upon the vertuous, is, therby to make them run unto him for aid and help: even as the mother, to make hir child more to love hir, and to run unto hir, procureth the ſame to be made afraid and terrified by others. This, God expreſſeth plainly by the prophet Oſe, ſaieng of thoſe that he loved; *I wil draw them unto me, in the ropes of Adam, in the chains of love, and wil ſeem* Oſe. 11.

7 *To make men run to God.*

unto,

unto them as though I raiſed a yoke upon their iaw bones. By the ropes of Adam, he meaneth affliction, wherby he drew Adam to know himſelfe: as alſo appeereth by that he addeth of the heavie yoke of tribulation, which he wil lay upon the heads and faces of his ſervants, as chains of love, therby to draw them unto him. This chain had drawn David unto him, when he ſaid; *O Lord, thou art my refuge from the tribulation of ſinners.* As alſo thoſe wherof Eſay ſaith; *They ſought thee out (O Lord) in their affliction.* Alſo thoſe of whom David ſaid; *Infirmities were multiplied upon them, and after that, they made haſte to come.* And God ſaith generally of al good men; *They wil riſe betimes in the morning, and come to me in their tribulation.* Wherfore holy king David, deſiring to do certain men good, and to win them to God, ſaith in one of his pſalms; *Fil their faces (O Lord) with ſhame and confuſion, and then wil they ſeek unto thy name.* And this is tru (as I ſaid) in the elect and choſen ſervants of God: but in the reprobate, this rope draweth not; this yoke holdeth not; neither doth this chain of love win them unto God. Wherof God himſelfe complaineth, ſaieng; *In vain have I ſtricken your children; for they have not received my diſcipline.* And again the prophet Ieremie ſaith of them to God; *Thou haſt cruſhed them, and they have refuſed to receive thy diſcipline: they have hardened their faces even as a rok, and wil not return to thee. Behold, they have rent the yoke, and broken the chains.*

Pſal. 31.
Eſai. 26.
Pſal. 15.
Oſe. 6.
Pſal. 82.
Ierem. 2.
Ierem. 5.

chains.

15 Of this now enſueth an eight reaſon, why God bringeth his ſervants into affliction: to wit, therby to ſhew his power and love in delivering them. For as in this world a princely mind deſireth nothing more, than to have occaſion wherby to ſhew his abilitie and good wil unto his deer frind: ſo God, which hath al occaſions in his own hands, and paſſeth al his creatures togither in greatnes of love, and nobilitie of mind, worketh purpoſely divers occaſions and opportunities, wherby to ſhew and exerciſe the ſame. So he brought the three children into the burning fornace, therby to ſhew his power and love in delivering them. So he brought Daniel, into the lions den; Suſanna, unto the point of death; Iob, into extreme miſerie; Ioſeph, into priſon; Toby, unto blindnes: therby to ſhew his power and love in their deliverance. For this cauſe alſo did Chriſt ſuffer the ſhip to be almoſt drowned, before he would awake: and Saint Peter to be almoſt under water, before he would take him by the hand.

8 *To manifeſt Gods power and love in delivering.*

Dan. 3. 6. 13. Iob. 1. 2. Gen. 31. Tob. 2. 12. Matt. 8. Mat. 14.

16 And of this one reaſon, many other reaſons and moſt comfortable cauſes do appeer of Gods dealing heerin. As firſt, that we being delivered from our afflictions, might take more joy and delite therof, than if we had never ſuffered the ſame. For as water is more grateful to the waifaring man, after a long drith; and a calm

9 *The ioy of deliverance.*

calm more pleaſant unto paſſengers after a troubleſom tempeſt: ſo is our deliverie more ſweet after perſecution or tribulation: according as the ſcripture ſaith; *Speciosa miſericordia*
Eccl. 35. *Dei in tempore tribulationis: The mercie of God is beautiful and pleaſant in time of tribulation.* This
Iohn. 16. ſignified alſo Chriſt, when he ſaid; *Your ſorrow ſhal be turned into ioy:* that is, you ſhal rejoice, that ever you were ſorrowful. This had David prooved, when he ſaid; *Thy rod (O Lord) and thy ſtaff*
Pſal. 22. *have comforted me:* that is, I take great comfort that ever I was chaſtiſed with them. And again;
Pſal. 93. *According to the multitude of my ſorrows, thy conſolations have made ioiful my mind:* that is, for every ſorrow that I received in time of affliction, I receive now a conſolation after my deliverance. And again, in another place; *I wil exult and reioice in thy mercie, O Lord.* And wherfore (good king) wilt thou ſo rejoice? It followeth
Pſal. 30. immediately; *For that thou haſt reſpected mine abaſement, and haſt delivered my ſoul from the neceſſitie wherin ſhe was, and haſt not left me in the hands of mine enimie.* This then is one moſt gracious meaning of our loving and merciful father, in afflicting us for a time; to the end, our joy may be the greater after our deliverance, as no dowt but it was, in al thoſe whom I have named before, delivered by Gods mercy: I mean, Abraham, Ioſeph, Daniel, Sidrach, Miſach and Abdenago; Suſanna, Iob, Tobias, Peter, and the reſt: who took more joy after their deliverance,

rance, than if they had never been in affliction at al. When Iudith had delivered Bethulia, and returned thither with Holofernes head: there was more hartie joy in that citie, than ever there would have been, if it had not been in distresse. When S. Peter was delivered out of prison by the angel: there was more joy for his deliverance in the church, than could have been, if he had never been in prison at al. Iudit. 6. 14. 15. Acts. 12.

17 Out of this great joy resulteth another effect of our tribulation, much pleasant to God, and comfortable to our selves: and that is, a most hartie and earnest thanksgiving to God for our deliverance: such as the prophet used, when he said, after his deliverance; *I for my part wil sing of thy strength, and wil exalt thy mercy betimes in the morning, for that thou hast been my aider and refuge in the day of my tribulation.* Such hartie thanks and praise did the children of Israel yeeld to God for their deliverance, when they were passed over the red sea in that notable song of theirs, which beginneth; *Cantemus Domino.* And is registred by Moises in Exodus. From like hartie affect came also those songs of Anna, Debora, and Iudith, mooved therunto by the remembrance of their affliction past. And finally, this is one of the cheefest things that God esteemeth and desireth at our hands: as he testifieth by the prophet, saieng; *Cal upon me in the day of tribulation: I wil deliver thee, and thou shalt honor me.* 10 *Thanksgiving for our deliverance.* Psal. 58. Exo. 15. 1. Reg. 2. Iudic. 5. Iudit. 12. Psal. 49.

18 Besides

11 *Emboldening us in Gods service.*

18 Besides al these, God hath yet further reasons of laieng persecution upon us: as for example; for that by suffering, and perceiving indeed Gods assistance & consolation therin, we come to be so hardie, bold, and constant in his service, as nothing afterward can dismay us: even as Moises, though he were first afeard of the serpent made of his rod, and fled away from it: yet, after by Gods commandement he had once taken it by the tail, he feared it no more. This the prophet David expresseth notablie, when he saith; *God hath been our refuge, and strength, and helper in our great tribulations: and therfore we wil not fear, if the whol earth should be trouble, & the mountains cast into the midst of the sea.* What greater confidence can be imagined than this?

Exod. 4.

Psal. 45.

12 *The exercise of al the vertues.*

19 Again, by persecution and affliction God bringeth his children to the exercise of many of those vertues that do belong to a Christian man, and to enter into some reasonable possession of them. As for example; Faith is exercised in time of tribulation, in considering the causes of Gods exercising of us, and beleeving most assuredly the promises he hath made for our deliverance. Hope is exercised in conceiving and assuring hirselfe of the reward promised to them that suffer patience. Charitie is exercised in considering the love of Christ suffering for us, and therby provoketh the afflicted to suffer again with him. Obedience is exercised

Faith.

Hope.

Charitie.

Obedience.

exercised in conforming our wils to the wil of Christ. Patience in bearing quietly. Humilitie in abasing our selves in the sight of God. And so likewise al other vertues, belonging to a good Christian, are stirred up, and established in man by tribulation, according to the saieng of S. Peter; *God shal make perfect, confirm, and establish those, which have suffered a little for his name.* *Patience.* *Humilitie.* 1.Pet.5.

20 Finally, Gods meaning is, by saieng persecution and affliction upon us, to make us perfect Christians: that is, like unto Christ our captain, whom the prophet calleth; *Virum dolorum, & scientem infirmitatem: A man of sorrows, and one that had tasted of al maner of infirmities.* Therby to receive the more glorie at his return to heaven, and to make more glorious al those that wil take his part therin. To speak in one word: God would make us by tribulation crucified Christians: which is the most honorable title that can be given unto a creature: crucified (I say) and mortified to the vanities of this world; to the flesh; & to our own concupiscence and carnal desires: but quik and ful of al lively spirit, to vertu, godlines & devotion. This is the heavenly meaning of our soveraign Lord & God, in sending us persecution, tribulation, & affliction: in respect wherof holy Iob dowteth not to say; *Blessed is the man that is afflicted by God.* And Christ himselfe yet more expresly; *Happie are they which suffer persecution.* If they are happie and blessed therby: then are 13 *To make us like unto Christ.* Esai. 53. *Crucified Christians.* Iob. 5. Mat. 5.

the worldly greatly awry, which ſo much abhor the ſufferance therof: then is GOD but unthankfully dealt withal by many of his children, who repine at this happines beſtowed upon them: wheras indeed they ſhould accept it with joy and thankſgiving. For proofe and better declaration wherof; I wil enter now into the third point of this chapter, to examin what reaſons & cauſes there be, to induce us to this joifulnes and contentation of tribulation.

The third part of this chapter, why tribulations ſhould be received ioifully.

21 And firſt, the reaſons laid down alreadie of Gods merciful, and fatherly meaning in ſending us affliction, might be ſufficient for this matter: that is, to comfort and content any Chriſtian man or woman, who taketh delite in Gods holie providenee towards them. For if God do ſend affliction unto us, for the increaſe of our glorie in the life to come; for drawing us from infection of the world; for opening our eies, and curing our diſeaſes; and for preſerving our ſouls from ſin heerafter (as hath been ſhewed, who can be juſtly diſpleaſed therwith, but ſuch as are enimies unto their own good? We ſee that for the obtaining of bodilie health we are content, not only to admit many bitter and unpleaſant medicins: but alſo (if need require) to yeeld willingly ſome part of our blood ro be taken from us. And how much more ſhould we do this, to the end that we hazard not the eternal health and ſalvation of our ſoul? But now further;

ther; if this medicin have ſo many mo commodities beſides, as have been declared: if it ſerve heer for the puniſhment of our ſin, du otherwiſe at another place, in far greater quantitie and rigor of juſtice: if it make a trial of our eſtate, and do draw us to God: if it procure Gods love towards us; yeeld matter of joy by our deliverance provoke us to thankfulnes; embolden and ſtrengthen us: and finally, if it furniſh us with al vertues, and do make us like to Chriſt himſelfe: then is there ſingular great cauſe, why we ſhould take comfort and conſolation therin: for that, to come neer and to be like unto Chriſt, is the greateſt dignitie and preeminence in the world. Laſtlie, if Gods eternal wiſdome hath ſo ordained and appointed, that this ſhal be the badge and liverie of his Son; the high way to heaven, under the ſtandard of his croſſe: then ought we not to refuſe this liverie; nor to flie this way, but rather with good Peter and Iohn to eſteem it a great dignitie, to be made woorthy of the moſt bleſſed participation therof. We ſee, that to wear the colors of the prince, is thought a prerogative among courtiers in this world: but to wear the robe or crown it ſelfe, were to great a dignitie for any inferior ſubject to receive. Yet Chriſt our Lord and king is content to impart both of his with us. And how then ought we (I pray you) to accept therof. Acts. 5.

22 And now (as I have ſaid) theſe reaſons

might be ſufficient, to comfort and make joiful al thoſe that are called to ſuffer affliction and tribulation. But yet there want not ſome more particular conſiderations beſides. Wherof the firſt and moſt principal is, that this matter of perſecution commeth not by chance or caſualitie, or by any general direction from higher powers: but by the ſpecial providence and peculiar diſpoſition of God: as Chriſt ſheweth at large in Saint Mathews Goſpel: that is, this heavenly medicin or potion is made unto us, by Gods own hand in particular. Which Chriſt ſignifieth, when he ſaith; *Shal I not drink the cup which my father hath given me?* That is, ſeeing my father hath tempered a potion for me, ſhal I not drink it? As who would ſay, it were too much ingratitude. Secondly, is to be noted, that the very ſame hand of God, which tempered the cup for Chriſt his own Son, hath done the ſame alſo for us, according to Chriſt his ſaieng; *You ſhal drink of my cup.* That is, of the ſame cup which my father hath tempered for me. Heerof it followeth; that, with what hart and love God tempered this cup unto his own Son; with the ſame he hath tempered it alſo to us: that is, altogither for our good, and his glorie. Thirdlie, is to be noted, that this cup is tempered with ſuch ſpecial care (as Chriſt ſaith) that what trouble or danger ſoever it ſeem to work: yet ſhal not one hair of our head periſh by the ſame. Nay further

Special conſiderations of comfort in affliction.

Mat. 10.

Ioh. 16.

Mat. 10.

Luc. 21.
Mat. 10.

further is to be noted, that which the prophet saith; *O Lord, thou shalt give us to drink in tears, in measure.* That is, the cup of tears and tribulation shal be so tempered in measure by our heavenly physition, as no man shal have above his strength. The dose of aloes, and other bitter ingredients shal be qualified with manna, and sufficient sweetnes of heavenlie consolation; *God is faithful* (saith Saint Paul) *and wil not suffer you to be tempted above your abilitie.* This is a singular point of comfort, and ought alwais to be in our remembrance. Psal. 79. 1. Cor. 10.

23 Beside this, we must consider that the appointing and tempering of this cup, being now in the hands of Christ our Savior, by the ful commission granted him from his father: and he having learned by his own sufferings (as the apostle notifieth) what it is to suffer in flesh and blood: we may be sure that he wil not lay upon us more, than we can bear. For, as if a man had a father or brother, a most skilful physition, and should receive a purgation from them, tempered with their own hands, he might be sure it would never hurt him; what rumbling soever it made in his bellie for the time: so and much more may we be assured of the potion of tribulation ministred us, by the hand of Christ: though as the apostle saith) it seem unto us unpleasant for a time. but above al other comfortable cogitations, this is the greatest and most comfortable, to Mat. 28. Heb. 5. Heb. 12.

conſider, that he divideth this cup only of love, as himſelfe proteſteth, and the apoſtle prooveth: that is, he giveth out portions of his croſſe (the richeſt jewel that he maketh account of) as worldly princes do their treaſure, unto none, but unto choſen and picked frinds: and among them alſo, not equally to ech man, but to everie one a meaſure, according to the meaſure of good wil, wherwith he loveth him. This is evident by the examples before ſet down of his deereſt frinds, moſt of al afflicted in this life: that is, they received greater portions of this treaſure, for that his good wil was greater towards them. This alſo may be ſeen manifeſtly in the example of Saint Paul: of whom after Chriſt had ſaid to Ananias; *Vas electionis eſt mihi: He is a choſen veſſel unto me.* He giveth immediatly the reaſon therof; *For I wil ſhew unto him, what great things he muſt ſuffer for my name.* Lo heer: for that he was a choſen veſſel, therfore he muſt ſuffer great matters. Doth not the meaſure of ſuffering go then according to the meaſure of Gods love unto us? Surely Saint Peter knew wel how the matter went, and therfore he writeth thus; *If you living wel, do ſuffer with patience, this is a grace (or privilege) before God.* And again a little after; *If you ſuffer reproch in the name of Chriſt, you are happie: for that the honor, and glorie, and power of God, and of his holie ſpirit ſhal reſt upon you.*

Apoc. 3.
Heb. 12.

Gods meaſure of tribulation goeth according to the meaſure of his love.

Acts. 9.

1. Pet. 2.

1. Pet. 4.

24 Can there be any greater reward promiſed,

mised, or any more excellent dignitie, than to be made partaker of the honor, glorie, and power of Christ? Is it marvel now if Christ said; *Happie are you when men revile and persecute you?* Mat. 5. Is it marvel though he said; *Gaudete in illa die, & exultate: Reioice and triumph ye at that day?* Is it Luc. 6. marvel though Saint Paul said; *I take great pleasure, and do glorie in mine infirmities, or afflictions, in my reproches, in my necessities, in my persecutions, in my distresses for Christ?* 2.Cor.12. Is it marvel if Peter and Iohn, being reproched and beaten at the judgment seat of the Iewes, went away rejoicing that they were esteemed woorthy to suffer contumelie for the name of Iesus? Acts. 5. Is it marvel though Saint Paul accounted this such a high privilege given to the Philippians, when he said; *It is given to you, not only to beleeve in Christ, but also to suffer for him, and to have the same combat, which you have seen in me, and now hear of me?* Philip.1. Al this is no marvel (I say) seeing that suffering with Christ, and bearing the crosse with Christ, is as great preferment in the court of heaven, as it should be in an earthly court, for the prince to take off his own garment, and to lay it on the bak of one of his servants.

25 Of this now followeth another consequent of singular consolation, in time of affliction: and that is, that tribulation (especially when grace is also given to bear it patiently) is a great conjecture of predestination to eternal life (for, so much do al those arguments before

Tribulation a signe of predestination.

touched insinuate:) as also in the contrarie part, to live in continual prosperitie, is a dredful sign of everlasting reprobation. This point is marvelously prooved by the apostle unto the Hebrews, and greatly urged. And Christ giveth a plain signification in S. Luke, when he saith; *Happie are you that weep now, for you shal laugh.* And on the other side; *Wo unto you that laugh now, for you shal weep: wo unto you rich men, which have your consolation heer in this life.* And yet more vehemently than al this, doth the saieng of Abraham to the rich man in hel (or rather Christs words parabolically attributed unto Abraham) confirm this matter: for he saith to the rich man, complaining of his torment; *Remember child, that thou receivedst good in thy life time.* He doth not say (as Saint Barnard wel noteth) *Rapuisti*, thou tookest them by violence, but *Recepisti*, thou receivedst them. And yet this now is objected against him as we see. David handleth this matter in divers places, but purposely in two of his psalms, and that at large, and after long search and much admiration, his conclusion of wicked men prospered above other in the world is this; *Veruntamen* * *propter dolos posuisti eis, deiecisti eos dum allevarentur:*

Heb. 12. Luc. 6. Luc. 16. Psal. 27. & 73. Psal. 73. verse. 18.

B.

* In this they vary from S. Ierom, who translateth (according to the Hebrew) *In lubrico posuisti eos*: that is thou hast set them in slipperie places. So in this also the old translation followeth not the hebrew nor Ierom, but the Greek translation of the Seuentie interpreters: saving that it doth omit *Kaca*, Mala: & so maketh the sense obscure. But so much as therm it swerveth from the purity of the text: so much doth that which heeron they build, want sufficient warrant in this place, which notwithstading (being soberly understood) is agreeable to the justice of God, & standeth by warrant of other places. *In appendice Tom. 8. Hie. in eodem psal.*

rentur. Thou hast given them prosperitie (O Lord) to deceive them withal: and thou hast indeed thrown them down, by exalting them. That is, thou hast thrown them down to the sentence of damnation, in thy secret and inscrutable determination. Heer the comparison of Saint Gregorie taketh place: that as the oxen appointed to the slaughter, are let run a fatting at their pleasure, and the other kept under daily labor of the yoke: so fareth it with evil and good men. In like maner, the tree that beareth no fruit, is never beaten (as we see) but only the fruitful: and yet the other (as Christ saith) is reserved for the fire. The sik man that is past al hope of life, is suffered by the physician to have whatsoever he lusteth after: but he whose helth is not despaired, cannot have that libertie granted. To conclude, the stones that must serve for the glorious temple of Salomon were hewed, beaten, and polliſhed without the church, at the quarrie side: for that no stroke of hammer might be heard within the temple. Saint Peter saith, that the vertuous are chosen stones, to be placed in the spiritual building of God in heaven, where there is no beating, no sorrow, no tribulation. Heer then must we be polliſhed, hewed, and made fit for that glorious temple: heer (I say) in the quarrie of this world: heer must we be fined, heer must we feel the blow of the hammer, and be most glad when we hear or feel the same: for that it is a

Com. in Iob.

Mat. 3. 7.
Ep. Iude.

3. Reg. 6.

1. Pet. 2.
Apo. 21.

signe

ſigne of our election, to that moſt glorious houſe of Gods eternal manſion.

Tribulation bringeth the companie of God himſelf. Pſal. 90.

26 Beſide this matter of predeſtination and election, there is yet another thing of no ſmal comfort to the godlie afflicted, founded on theſe words of God; *Cum ipſo ſum in tribulatione: I am with him in tribulation.* Wherby is promiſed the companie of God himſelfe in affliction and perſecution. This is a ſingular motive (ſaith S. Barnard) to ſtir men up withal to imbrace tribulation, ſeeing in this world for good company, men adventure to do any thing. Ioſeph was carried captive into Egypt, and GOD went down with him (as the ſcripture ſaith:) yea more than that, he went into the dungeon, and was in chains with him. Gen. 37. Sidrach, Miſac, and Abdenago were caſt into a burning fornace, and preſently there was a fourth came to bear them companie, of whom Nabuchodonoſor ſaith thus; Did we not put three men only bound into the fire? And his ſervants anſwered; Yea verily. But behold (ſaith he) I ſee four men unbound walking in the midſt of the fire: and the ſhape of the fourth is like the Son of God. Sap. 10. Can. 3. Chriſt reſtored, as he paſſed by, a certain begger unto his ſight, which had been blind from his nativitie. For which thing, the man being called in queſtion, and ſpeaking ſomewhat in the praiſe of Chriſt, for the benefit received, he was caſt out of the ſynagog by the Phariſies. Wherof Chriſt hearing, ſought him out Iohn. 9.

Note this example.

out presently, and comforting his hart bestowed upon him the light of mind, much more of importance than that of the bodie, given him before. By this and like examples, it appeereth, that a man is no sooner in affliction and tribulation for justice sake, but streightway Christ is at hand to bear him companie: and if his eies might be opened, as the eies of Elizeus his disciple was, to see his companions, the troups of Angels (I mean) which attend upon their Lord in this his visitation: no dowt but his hart would greatly be comforted therwith. 4.Reg.16.

27 But that which the eie cannot see, the soul feeleth: that is, she feeleth the assistance of Gods grace amidst the depth of al tribulations. This he hath promised again and again: this he hath sworn: and this he performeth most faithfully to al those that suffer meekly for his name. This Saint Paul most certainly assured himselfe of, when he said, that he did glorie in al his infirmities and tribulations, to the end that Christ his vertu might dwel in him: that is, to the end that Christ should assist him more abundantly with his grace; *Cũ enim infirmor, tunc potens sum: For when I am in most infirmity, then am I most strong*, saith he: that is, the more tribulations and afflictions are laid upon me, the stronger is the aid of Christs grace unto me. And therfore the same apostle writeth thus of al the apostles togither; *We suffer tribulation* 2.Cor.4. *The assistance of Gods grace in tribulation.*

lation in al things; but yet we are not diſtreſſed: we are brought into perplexities; but yet we are not forſaken: we ſuffer perſecution, but yet we are not abandoned: we are flung down to the ground; but yet we periſh not. This then ought to be a moſt ſure and ſecure ſtaff in the hand of al Chriſtians afflicted; that, whatſoever befal unto them: yet the grace of God wil never fail to hold them up, and bear them out therin: for in this caſe moſt tru and certain is that ſaieng of Saint Auſten, ſo often repeated by him in his works; that God never forſaketh any man, except he be rejected and firſt forſaken by man.

Serm. 88. de temp. & de nat. & gra. cap. 26.

28 For the laſt reaſon of comfort in affliction, I wil join two things togither of great force and efficacie to this matter. The firſt wherof, is the expectation of reward; the other is the ſhortnes of time wherin we haue to ſuffer: both are touched by Saint Paul in one ſentence, when he ſaith; *That a little, and momentain tribulation in this world, worketh an eternal weight of glorie in the height of heaven.* By momentain he ſheweth the little time we have to ſuffer: and by eternal weight of glorie, he expreſſeth the greatnes of the reward prepared in heaven for recompence of that ſuffering. Chriſt alſo joineth both theſe comforts togither, when he ſaith; *Behold, I come quikly, and my reward is with me.* In that he promiſeth to come quikly, he ſignifieth, that our tribulation ſhal not endure long: by that he bringeth his reward with him,

2. Cor. 4.

Apo. 22.

him, he assureth us that he wil not come emptie handed, but readie furnished, to recompence our labor thoroughly. And what greater means of incouragement could he use than this? If a man did bear a verie heavy burden: yet if he were sure to be wel paid for his labor, and that he had but a little way to bear the same: he would strain himselfe greatly, to go through to his wais end, rather than for sparing so short a labor, to leese so large, and so present a reward. This is our Lords most merciful dealing, to comfort us in our affliction, and to animate us to hold out manfully for a time, though the poize seem heavie on our shoulders: the comming of our Lord is even at hand, and the judge is before the gates, who shal refresh us, and wipe away al our teares, and place us in his kingdome to reap joy without fainting. And then shal we proove the saieng of holie Saint Paul to be tru; that *The sufferings of this world are not woorthy of that glory which shal be revealed in us.* And this may be sufficient for the reasons left us of comfort in tribulation and affliction.

Iaco. 5. Mat. 11. Ap. 7. 21. Gal. 6. Rom. 8.

29 And thus having declared the first three points promised in this chapter: there remaineth only to say a word or two of the fourth: that is, what we have to do for our parts in time of persecution and affliction. And this might be dispatched in saieng only, that we have to conform our selves to the wil and meaning

4 *The fourth part of this chapter.*

ning of God, uttered before in the causes of tribulation. But yet for more ease and better remembrance of the same, I wil briefly run over the principal points therof. First then we have to aspire to that (if we can) which Christ counselleth; *Gaudete & exultate: Rejoice and triumph.* Or if we cannot arrive to this perfection: yet to do as the apostle willeth; *Omne gaudium existimate cum in varias tentationes incideritis: Esteem it a matter woorthy of al ioy, when we fal into divers temptations.* That is, if we cannot rejoice at it indeed: yet to think it a matter in it selfe woorthy of rejoicement: reprehending our selves, for that we cannot reach unto it. And if we cannot come thus high neither (as indeed we ought to do) yet in any case to remember, what in another place he saith; *Patientia vobis necessaria est, vt reportetis promissionem: You must of necessitie have patience, if you wil receive Gods promise of everlasting life.*

1 *To rejoice in tribulation: or at leastwise to have patience.*

Luc. 6. Iac. 1.

Heb. 10.

2 *To come to God by fervent praier.*

30 Secondlie, we ought to do as the apostles did, when they were in the most terrible tempest of the sea (Christ being with them, but asleepe) that is, we must go and awake him: we must cry unto him with the prophet; *Exurge, quare obdormis Domine: O Lord arise, why dost thou sleep in our miserie?* This wakening of Christ doth please him woonderfully if it be done, with that assured confidence, and of tru affectioned children, wherwith Saint Mark describeth the apostles to have awakened Christ. For their

Mat. 8.

Psal. 43.

Mark. 4.

their words were theſe; *Maiſter, doth it not appertain unto you, that we periſh heer?* As who would ſay; Are not we your diſciples and ſervants? Are not you our Lord and maiſter? Is not the cauſe yours? Is not al our truſt and hope in you? How chanceth it then, that you ſleep, and ſuffer us to be thus toſſed and tumbled, as if we appertained nothing unto you? With this affection praied Eſay, when he ſaid; *Attend (O Lord) from heaven: look hither from the holie habitation of thy glorie: where is thy zeale? Where is thy fortitude? Where is the multitude of thy merciful bowels? Have they ſhut themſelves up now towards me? Thou art our father: Abraham hath not known us, and Iſrael hath been ignorant of us: thou art our father (O Lord) turn thy ſelfe about for thy ſervants ſake, for love of the tribe of thine inheritance.* Eſai. 63. Thus I ſay we muſt cal upon God: thus we muſt awake him, when he ſeemeth to ſleep in our miſeries, with earneſt, with devout, with continual praier: alwais having in our mind that moſt comfortable parable of Chriſt, wherin he ſaith, that if we ſhould come to our neighbors door, and knock at midnight to borrow ſome bread, when he were in bed with his children, and moſt loth to riſe: yet if we perſevere in asking, and beating at his door ſtil, though he were not our frind, yet would he riſe at length, & give us our demand, therby at leaſt to be rid of our crieng. And how much more wil God do this (ſaith Chriſt) who both Luc. 11.

loveth

loveth us, and tendereth our caſe moſt mercifully.

An important note. 31 But yet heer is one thing to be noted in this matter: and that is, that Chriſt ſuffered the ſhip almoſt to be covered with waves (as Mat. 8. the Evangeliſt ſaith, before he would awake, therby to ſignifie that the meaſure of temptations is to be left only unto himſelfe: it is ſufficient for us to reſt upon the apoſtles words; 1.Cor.10. *He is faithful, and therfore he wil not ſuffer us to be tempted above our ſtrength.* We may not examin or miſtruſt his doings: we may not inquire why doth he this? Or why ſuffereth he that? Or how long wil he permit theſe evils to reign? God is a great God in al his doings: and when he ſendeth tribulation, he ſendeth a great deal togither, to the end he may ſhew his great power, in delivering us, and recompenſeth it after, with as great meaſure of comfort. His temptations oftentimes do go very deep, therby to try the very harts and reins of men. He went far with Elias, when he cauſed him to fly into a mountain, and there moſt deſirous of death, to 3.Reg.19. ſay; *They have killed al thy prophets (O Lord) and I am left alone, and now they ſeeke to kil me alſo.* He went far with David, when he made him cry Pſal.30. out; *Why doſt thou turn thy face away from me, O Lord? Why doſt thou forget my povertie and tribulation?* And in another place again, *I ſaid with my ſelfe in the exceſſe of my mind: I am caſt out from the face of thine eies, O Lord.* God went far with

the

the apostles, when he inforced one of them to write; *We wil not have you ignorant (brethren) of our tribulation in Asia, wherin we were oppressed above al measure, & above al strength: insomuch as it lothed us to live any longer.* But yet above al others, he went furthest with his own deer Son, when he constrained him to utter those pittiful, & most lamentable words upon the crosse; *My God, my God, why hast thou forsaken me?* Who can now complain of any proofe or temptation whatsoever, laid upon him, seeing GOD would go so far with his own deer & only Son? 2.Cor.1. Mat. 22. Psal. 21.

32 Heerof then insueth the third thing, necessarie unto us in tribulation: which is, magnanimitie, grounded upon a strong and invincible faith of Gods assistance, and of our final deliverance, how long soever he delay the matter, and how terrible soever the storm do seem for the time. This God requireth at our hands, as may be seen by the example of the disciples, who cried not; *We perish*, before the waves had covered the ship, as Saint Mathew writeth: and yet Christ said unto them; *Vbi est fides vestra: Where is your faith?* Saint Peter also was not afeard until he was almost under water, as the same Evangelist recordeth: and yet Christ reprehended him, saieng; *Thou man of little faith, why diddest thou dowt?* What then must we do in this case deer brother? Surely we must put on that mightie faith of valiant king David, who upon the most assured trust he had 3 *Magnanimitie with a strong faith.* Mat. 8. Luc. 8. Mat. 14.

Pſal. 17. of Gods aſſiſtance, ſaid; *In Deo meo tranſgrediar murũ: In the help of my God I wil go through the wal.* Of which invincible faith Saint Paul was alſo,

Phili. 4. when he ſaid; *Omnia poſſum in eo qui me confortat: I can do al things in him that comforteth and ſtrengtheneth me.* Nothing is unpoſſible, nothing is too hard for me, by his aſſiſtance. We muſt be

Pro. 28. (as the ſcripture ſaith) *Quaſi Leo confidens abſque terrore: Like a bold and confident Lion, which is without terror.* That is, we muſt not be aſtonied at any tempeſt, any tribulation, any adverſitie. We muſt ſay with the prophet David experi-

Pſal. 3. enced in theſe matters; *I wil not fear many thouſands of people that ſhould inviron or beſiege me togither.*

Pſal. 21. *If I ſhould walk amidſt the ſhadow of death.*

Pſal. 26. *I wil not fear. If whole armies ſhould ſtand againſt me, yet my hart ſhould not tremble. My hope is in God,*

Pſa. 117. *and therfore I wil not fear what man can do unto me. God is my aider, and I wil not fear what fleſh can do*

Pſal. 55. *unto me: God is my helper and protector, and therfore I wil deſpiſe and contemn mine enimies.* And ano-

Eſai. 12. ther prophet in like ſenſe; *Behold, God is my ſavior, and therfore wil I deal confidently, and wil not fear.* Theſe were the ſpeeches of holie prophets: of men that knew wel what they ſaid, and had often taſted of affliction themſelves: and therfore could ſay of their own experience how infallible Gods aſſiſtance is therin.

Chriſtian fortitude. 33 To this ſupreme courage, magnanimitie, and Chriſtian fortitude, the ſcripture exhorteth us, when it ſaith; *If the ſpirit of one that is in autho-*

authoritie, do rise against thee: see thou yeeld not from thy place unto him. And again, another scripture saith; *Strive for iustice, even to the losse of thy life: and stand for equitie unto death it selfe: and God shal overthrow thine enimies for thee.* And Christ himselfe, yet more effectually recommendeth this matter in these words; *I say unto you my frinds, be not afraid of them which kil the body, and afterward have nothing else to do against you.* And S. Peter addeth further; *Neq; conturbemini.* that is; *Do not only not fear them, but (which is lesse) do not so much as be troubled for al that flesh and blood can do against you.*

Eccl. 10.
Eccl. 4.
Luc. 12.
1. Pet. 3.

34 Christ goeth further in the Apocalips, and useth marvelous speeches to intise us to this fortitude. For these are his words; *He that hath an eare to hear, let him hear what the spirit saith unto the churches. To him that shal conquer, I wil give to eat of the tree of life, which is in the paradise of my God. This saith the first and the last: he that was dead, and now is alive: I know thy tribulation, and thy povertie: but thou art rich indeed, and art blasphemed by those that say they are tru Israelites, and are not: but are rather the synagog of satan. Fear nothing of that which you are to suffer: behold, the devil wil cause some of you to be thrust into prison, to the end you may be tempted: and you shal have tribulation for * ten daies. But be faithful unto* many (as in some other places of scripture) and dais, as they are broken of by the nights that come betwixt, so to signifie such times of trial as shuld now & then have times of breathing likewise; that so the faithful may be refeshed, & gather their strength against a fresh assalt ensuing.

Apoc. 2.

* *Those ten dais some think to have been the ten general persecutions within the first 300. yeers after Christ.* B.

* But others rather think that ten doth heer signifie

death, and I wil give thee a crown of life. He that hath an eare to hear, let him hear what the ſpirit ſaith unto the churches: he that ſhal overcome, ſhal not be
Cap.3. *hurt by the ſecond death. And he that ſhal overcome and keep my works unto the end: I wil give unto him authoritie over nations, even as I have received it from my father: and I wil give him beſides, the morning ſtar. He that ſhal overcome, ſhal be appareled in white garments: and I wil not blot his name out of the booke of life, but wil confeſſe his name before my father, and before his angels. Behold, I come quikly: hold faſt that thou haſt, leſt another man receive thy crown. He that ſhal conquer, I wil make him a piller in the temple of my God, & he ſhal never go foorth more: and I wil write upon him the name of my God, and the name of the citie of my God, which is new Ieruſalem. He that ſhal conquer, I wil give unto him to ſit with me in my throne: even as I have conquered, and do ſit with my father in his throne.*

35 Hitherto are the words of Chriſt to Saint Iohn. And in the end of the ſame book, after he had deſcribed the joies and glorie of heaven at large, he concludeth thus; *And he that ſat on the throne ſaid to me; Write theſe words, for that they are moſt faithful and tru. Qui vicerit poſſi-*
Cap.21. *debit hæc, & ero illi Deus, & ille erit mihi filius: timidis autem, & incredulis, &c. pars illorum erit in ſtagno ardenti, igne, & ſulphure, quod eſt mors ſecunda: He that ſhal conquer, ſhal poſſeſe al the ioies that I have heer ſpoken of: and I wil be his God, and he ſhal be my ſon. But they which ſhal be fearful to fight, or incre-*

incredulous of these things that I have said: their portion shal be in the lake burning with fire and brimstone, which is the second death.

36 Heer now we see both allurements, and threats; good, and evil; life, and death; the joies of heaven, and the burning lake, proposed unto us. We may stretch out our hands unto which we wil. If we fight and conquer (as by Gods grace we may) then are we to enjoy the promises laid down before. If we shew our selves either unbeleeving in these promises, or fearful to take the fight in hand, being offered unto us: then fal we into the danger of the contrarie threats: even as Saint Iohn affirmeth in another place, that certain noble men did, among the Iewes, who beleeved in Christ, but yet durst not confesse him, for fear of persecution. Eccl.15. Iohn.12.

37 Heer then must insu another vertu, in us, most necessarie to al those that are to suffer tribulation and affliction; and that is, a strong and firm resolution, to stand and go through, what opposition or contradiction soever we find in the world, either of fawning flatterie, or persecuting crueltie. This the scripture teacheth, crieng unto us; *Esto firmus in via Domini: Be firm, and immooveable in the way of the Lord.* And again; *State in fide: viriliter agite: Stand to your faith, and play you the men.* And yet further; *Confide in Deo, & mane in loco tuo: Trust in God and abide firm in thy place.* And finally; *A firm resolution.* Eccl. 9. 1.Co.16. Eccl.11.

2.Par.15. *Confortamini & non dissolvantur manus vestræ: Take courage unto you, and let not your hands be dissolved from the work you have begun.*

38 This resolution had the three children, Sidrach, Misach, and Abdenago, when having heard the flattering speech, and infinit threats of cruel Nabuchodonosor, they answered with

Dan. 3. a quiet spirit; *O king, we may not be careful to answer you, to this long speech of yours. For behold, our God is able (if he wil) to deliver us from this fornace of fire, which you threaten, and from al that you can do otherwise against us. But yet if it should not please him so to do: yet you must know (Sir king) that we do not worship your gods, nor yet adore your golden idol, which you have set up.*

39 This resolution had Peter and Iohn, who being so often brought before the councel, and both commanded, threatened, and beaten, to talk no more of Christ: answered stil;

Act. 4.5. *Obedire oportet Deo magis quàm hominibus:* We must obey God, rather than men. The same had Saint Paul also, when being requested with

Acts. 21. teares of the Christians in Cæsarea, that he would forbear to go to Ierusalem, for that the holie Ghost had revealed to many the troubles which expected him there: he answered; *What mean you to weep thus, and to afflict my hart? I am not only ready to be in bonds for Christs name in Ierusalem: but also to suffer death for the same.* And in his

Rom. 8. Epistle to the Romans, he yet further expresseth this resolution of his, when he saith; *What then*

then ſhal we ſay to theſe things? If God be with us, who wil be againſt us? Who ſhal ſeparate us from the love of Chriſt? Shal tribulation? Shal diſtreſſe? Shal hunger? Shal nakednes? Shal peril? Shal perſecution? Shal the ſword? I am certain, that neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come, nor ſtrength, nor height, nor depth, nor any creature elſe, ſhal be able to ſeparate us from the love of God, which is in Ieſus Chriſt our Lord.

40 Finally, this was the reſolution of al the holie martyrs and confeſſors, and other ſervants of God: wherby they have withſtood the temptations of the devil, the allurements of fleſh and blood, and al the perſecutions of tyrants, exacting things unlawful at their hands. I wil alledge one example out of the * ſecond book of Maccabes, and that before the comming of Chriſt, but yet nigh unto the ſame, and therfore no marvel (as the fathers do note) though it took ſome heat of Chriſtian fervor and conſtancie towards martyrdome. The example is woonderful, for that in mans ſight it was but for a * ſmal matter required at their hands, by the tyrants commandement: that is, only to eate a peece of ſwines fleſh, which then was forbidden. For thus it is recorded in the book aforeſaid.

B.

* Which book is not any part of canonical ſcripture: nevertheles this example may wel be tru, for that ſuch conſtancie is oftē found in the children of God.

B.

* It was a manifeſt breach of the law of God: and ſo no ſmal matter to them that knew it. 2. Mac. 7.

41 It came to paſſe that ſeven brethren were apprehended togither in thoſe dais, & brought (with their mother) to the king Antiochus, and there compelled with torments of whip-

A marvelous conſtancie of the ſeven Machabees and their mother.

ping, and other inſtruments, to the eating of ſwines fleſh againſt the law. At what time one of them (which was the eldeſt) ſaid; What doſt thou ſeeke? Or what wilt thou learn out of us, O king? We are readie heer rather to die, than to break the ancient laws of our God. Wherat the king being greatly offended, commanded the frieng pans and pots of braſſe to be made burning hot: which being readie, he cauſed the firſt mans toong to be cut of, with the tops of his fingers, and toes, as alſo with the skin of his head, the mother and other brothers looking on, and after that to be fried until he was dead. Which being done, the ſecond brother was brought to torment, and after his hair plukt off from his head, togither with the skin, they asked him whether he would yet eat ſwines fleſh or no, before he was put to the reſt of his torments? Wherto he anſwered; No: and therupon was (after many torments) ſlain with the other. Who being dead, the third was taken in hand, and being willed to put foorth his toong: he held it foorth quikly togither with both his hands to be cut off, ſaieng confidently; *I received both toong and hands from heaven, and now I deſpiſe them both for the law of God, for that I hope to receive them al of him again.* And after they had in this ſort tormented and put to death ſix of the brethren, every one moſt conſtantly proteſting his faith, and the joy he had to die for Gods cauſe: there remained only

A woorthie ſaieng.

only the yongeſt, whom Antiochus (being aſhamed that he could pervert never a one of the former) endevored by al means poſſible to draw from his purpoſe, by promiſing and ſwering, that he ſhould be a rich and happie man, and one of his cheef frinds, if he would yeeld. But when the youth was nothing moved therwith: Antiochus called to him the mother, and exhorted hir to ſave hir ſons life, by perſuading him to yeeld: which ſhe faining to do, therby to have libertie to ſpeak to hir ſon: made a moſt vehement exhortation to him in the Hebrew toong, to ſtand to it, and to die for his conſcience: which ſpeech being ended, the youth cried out with a lowd voice, and uttered this noble ſentence woorthy to be remembred; *Quem ſuſtinetis? Non obtempero præcepto regis, ſed præcepto legis:* Whom do you ſtay for? I do not obey the commandement of the king, but the commandement of the law of God. Wherupon both he and his mother were preſently (after many and ſundry torments) put to death.

42 This then is the conſtant and immoveable reſolution which a Chriſtian man ſhould have in al adverſitie of this life. Wherof Saint Ambroſe ſaith thus; *Gratia preparandus eſt animus, exercenda mens, & ſtabilienda ad conſtantiam: vt nullis perturbari animus poſſit terroribus, nullis frangi moleſtijs, nullis ſupplicijs cedere.* Our mind is to be prepared with grace, to be exerciſed, and *Lib. 8. off. 38.*

to

to be ſo eſtabliſhed in conſtancie, as it may not be troubled with any terrors, broken with any adverſities, yeeld to any puniſhments or torments whatſoever.

How a man may come to an invincible reſolution.

43 If you ask heer how a man may come to this reſolution: I anſwer, that Saint Ambroſe in the ſame place, putteth two wais: the one is to remember the endles and intollerable pains of hel, if we do it not; and the other is to think of the unſpeakable glorie of heaven, if we do it, Wherto I wil ad the third, which with a noble hart, may prevail as much as either of them both: and that is, to conſider what others have ſuffered before us, eſpecially Chriſt himſelfe, and that only of meer love and affection towards us. We ſee that in this world, loving ſubjects do glorie of nothing more, than of their dangers or hurts taken in battel for their prince, though he never took blow for them again. What then would they do, if their prince had been afflicted voluntarily for them, as Chriſt hath been for us. But if this great example of Chriſt ſeem unto thee too high for to imitate: look uppon ſome of thy brethren before thee, made of fleſh & blood as thou art: ſee what they have ſuffered before they could enter into heaven: think not thy ſelfe hardly delt withal, if thou be called to ſuffer a litle alſo.

2. Cor. 4. The ſufferings of the apoſtles.

44 Saint Paul writeth of al the apoſtles togither; Even unto this hour we ſuffer hunger and thirſt, and lak of apparel: we are beaten with

with mens fiſts: we are vagabonds, not having where to ſtay: we labor & work with our own hands: we are curſed, and we do bleſſe: we are perſecuted, and we take it patiently: we are blaſphemed, and we pray for them that blaſpheme us: we are made as it were the very outcaſts and purgings of this world, even unto this day: that is, though we be apoſtles, though we have wrought ſo many miracles, and converted ſo many millions of people: yet even unto this day are we thus uſed. And a little after, deſcribing yet further their lives, he ſaith; We ſhew our ſelves as the miniſters of God, in much patience; in tribulations; in neceſſities; in diſtreſſes; in beatings; in impriſonments; in ſeditions; in labors; in watches; in faſtings; in chaſtitie; in longanimitie; in ſweetnes of behavior. And of himſelfe in particular, he ſaith; *In laboribus pluri-mis, &c.* I am the miniſter of God in many labors, in impriſonments more than the reſt, in beatings above meaſure, and oftentimes in death it ſelfe. Five times have I been beaten of the Iewes, and at everie time had fortie laſhes lacking on: three times have I been whipt with rods: once I was ſtoned: three times have I ſuffered ſhipwrak: a day and a night was I in the bottom of the ſea: oftentimes in journeies, in dangers of fluds: in dãgers of theeves: in dangers of Iewes: in dangers of gentils: in dangers of the citie: in dangers of wildernes: in

2.Cor.6.

2.Cor.11.

The particular ſufferings of S. Paul.

in dangers of ſea: in dangers of falſe brethren: in labor and travel: in much watching: in hunger and thirſt: in much faſting: in cold and lak of cloths: and beſide al theſe external things, the matters that daily do depend upon me, for my univerſal care of al churches.

45 By this we may ſee now, whether the apoſtles taught us more by words, than they ſhewed by example, about the neceſſitie of ſuffering in this life. Chriſt might have provided for them if he would, at leaſtwiſe things neceſſarie to their bodies, & not have ſuffered them to come into theſe extremities of lacking cloths to their baks: meat to their mouths, and the like. He that gave them authoritie to do ſo many other miracles, might have ſuffered them at leſt to have wrought ſufficient maintenance for their bodies, which ſhould be the firſt miracle that worldly men would work, if they had ſuch authoritie. Chriſt might have ſaid to Peter, when he ſent him to take his tribute from out of the fiſhes mouth: Take ſo much more, as wil ſuffice your neceſſarie expences, as you travel the country: but he would not, nor yet diminiſh the great afflictions which I have ſhewed before, though he loved them as deerly, as ever he loved his own ſoul. Al which was done (as Saint Peter interpreteth) to give us example, what to follow; what to look for; what to deſire; what to comfort our ſelves withal, in amidſt the greateſt of our tribulations.

Mat. 17.

1. Pet. 2.

bulations.

46 The apoſtle uſeth this, as a principal conſideration, when he writeth thus to the Hebrews, upon the recital of the ſufferings of other ſaints before them; Wherfore we alſo (brethren) having ſo great a multitude of witneſſes (that have ſuffered before us) let us lay off al burdens of ſin hanging upon us) and let us run by patience unto the battel offered us; fixing our eies upon the author of our faith, and fulfiller of the ſame, Ieſus: who putting the joies of heaven before his eies, ſuſtained patiently the croſſe; contemning the ſhame, and confuſion therof: and therfore now ſitteth at the right hand of the ſeat of God. Think upon him (I ſay) which ſuſtained ſuch a contradiction againſt himſelfe, at the hands of ſinners: and be not wearie, nor faint in courage. For you have not yet reſiſted againſt ſin unto blood: and it ſeemeth you have forgotten that comfortable ſaieng, which ſpeaketh unto you as unto children; *My ſon, do not contemn the diſcipline of the Lord, and be not wearie when thou art chaſtened of him.* For whom God loveth he chaſteneth, & he whippeth every ſon whom he receiveth. Perſevere therfore in the correction laid upon you. God offereth himſelfe to you as to his children. For what child is there whom the father correcteth not? If you be out of correction (wherof al his children are made partakers) then are you baſtards, and not

A notable exhortation of the apoſtle.

Heb. 12.

Prou. 3.

Iob. 5.
Apoc. 3.

not children. Al correction for the preſent time when it is ſuffered, ſeemeth unpleaſant and ſorrowful: but yet after, it bringeth foorth moſt quiet fruit of juſtice unto them that are exerciſed by it. Wherfore ſtrengthen up your wearie hands, and looſed knees: make way to your feet, &c. That is, take courage unto you, and go forward valiantly under the croſſe laid upon you. This was the exhortation of this holie captain unto his countrie men, ſoldiers of Ieſus Chriſt, the Iewes.

Iac. 5. *The exhortation of S. Iames.*

47 Saint Iames the brother of our Lord uſeth another exhortation to al tru Catholiks, not much different from this in that his epiſtle, which he writeth generally to al. Be you therfore patient my brethren (ſaith he) until the comming of the Lord. Behold, the huſbandman expecteth for a time the fruit of the earth ſo pretious unto him, bearing patiently until he may receive the ſame in his ſeaſon: be you therfore patient, and comfort your harts, for that the comming of the Lord wil ſhortly draw neere. Be not ſad, and complain not one of another. Behold, the judge is even at the gate. Take the prophets for an example of labor and patience, which ſpake unto us in the name of God. Behold, we account them bleſſed which have ſuffered. You have heard of the ſufferance of Iob, and you have ſeen the end of the Lord with him: you have ſeen (I ſay) that the Lord is merciful and ful of compaſſion.

48 I might heer alledge many things more out of the ſcripture to this purpoſe, for that the ſcripture is moſt copious heerin: and in verie deed, if it ſhould al be melted and powred out, it would yeeld us nothing elſe almoſt, but touching the croſſe, and patient bearing of tribulation in this life. But I muſt end, for that this chapter riſeth to be long, as the other before did: and therfore I wil only, for my concluſion, ſet down the confeſſion, and moſt excellent exhortation of old Mathathias unto his children in the time of the cruel perſecution of Antiochus againſt the Iews. Now (ſaith he) is the time that pride is in hir ſtrength: now is the time of chaſtiſement towards us: of everſion and indignation come. Now therfore (O children) be you zealous in the law of God: yeeld up your lives for the teſtament of your fathers: remember the works of your anceſtors, what they have done in their generations, and ſo ſhal you receive great glorie, and eternal name. Was not Abraham found faithful in time of temptation, and it was reputed unto him for juſtice. Ioſeph in time of his diſtreſſe, kept Gods commandements, and was made Lord over al Egypt. Phinees our father, for his zeal towards the law of God, received the teſtament of an everlaſting preeſthood. Ioſue for that he fulfilled Gods word, was made a captain over al Iſrael. Caleb for that he teſtified in the church, received an inheritance. David for

1.Mac.2.
Gen.12.
Gen.41.
Num.25.
Ioſu. 1.
Iudg.14.
2.Reg.2.

for his mercie obtained the ſeat of an eternal
4.Reg. 1. kingdom. Elias for that he was zealous in zeal of the law, was taken up to heaven. Ananias,
Dan. 3. Azarias, and Miſael, through their beleef, were delivered from the flame of the fire. Daniel for
Dan. 9. his ſimplicitie was delivered from the mouth of lions. And ſo do you run over, by cogitation, al generations, and you ſhal ſee that al thoſe that hope in God ſhal not be vanquiſhed. And do you not fear the words of a ſinful man: for his glorie is nothing els but dung and worms: to day he is great and exalted, and to morrow he ſhal not be found: for he ſhal return unto his earth again, and al his fond cogitations ſhal periſh. Wherfore take courage unto you (my children) and play the men in the law of God. For therin ſhal be your honor and glorie. Hitherto are the words of Mathathias, which ſhal ſuffice, for the end of this chapter.

CHAP.

CHAP. III.

Of the third impediment that letteth men from reſolution: which is, the love of the world.

AS the two impediments remooved before, be indeed great ſtaies to many men from the reſolution we talk of: ſo this that now I take in hand, is not only of it ſelfe a ſtrong impediment, but alſo a great cauſe and common ground (as it were) to al the other impediments that be. For if a man could touch the very pulſe of al thoſe, who refuſe, or neglect, or defer this reſolution: he ſhould find the foundation therof to be the love of this world, whatſoever other excuſe they pretend beſides. The noble men of Iewrie, pretended, fear to be the cauſe why they could not reſolve, to confeſſe Chriſt openly: but Saint Iohn that felt their pulſe, uttereth the tru cauſe to have been; *For that they loved the glory of men, more than the glory of God.* Iohn.12. Demas that forſook Saint Paul in his bands, even a little before his death, pretended another cauſe of his departure to Theſſalonica, but Saint Paul ſaith it was; *Quia diligebat hoc ſeculum: For that he loved* 2.Tim.4.

this world. So that this is a general and univerſal impediment, and more indeed diſperſed, than outwardly appeereth: for that it bringeth foorth divers other excuſes, therby to cover hir ſelfe in many men.

Mat. 13. Marc. 4. Luc. 8.

2 This may be confirmed by that moſt excellent parable of Chriſt, recorded by three Evangeliſts, of the three ſorts of men which are to be damned, & the three cauſes of their damnation: wherof the third and laſt, and moſt general (including as it were both the reſt) is, the love of this world. For the firſt ſort of men, are compared to a high way, where al ſeed of life that is ſown, either withereth preſently, or elſe is eaten up by the birds of the aire: that is (as Chriſt expoundeth it) by the devil in careleſſe men, that contemn whatſoever is ſaid unto them: as infidels, and al other obſtinate and contemptuous people. The ſecond ſort are compared to rocky grounds, in which for lak of deep roote, the ſeed continueth not: wherby are ſignified, light and unconſtant men, that now chop in, and now run out: now are fervent, and by and by key-cold again: and ſo in time of temptation, they are gon. The third ſort are compared to a field, where the ſeed groweth up, but yet there are ſo many thorns on the ſame (which Chriſt expoundeth to be the cares, troubles, miſeries, & deceveable vanities of this life) as the good corn is choked up, and bringeth foorth no fruit. By which laſt words

The expoſition of the parable of the ſeed.

words our savior signifieth, that wherſoever the doctrine of Chriſt groweth up, & yet bringeth not foorth du fruit: that is, wherſoever it is received and imbraced (as it is among al Chriſtians) and yet bringeth not foorth good life: there the cauſe is, for that it is choked with the vanities of this world.

The importance of this parable.

3 This is a parable of marvelous great importance, as may appeer, both for that Chriſt, after the recital therof, cried out with a lowd voice; *He that hath ears to hear, let him hear:* as alſo for that he expounded it himſelfe in ſecret only to his diſciples: and principally, for that before the expoſition therof, he uſeth ſuch a ſolemn preface, ſaieng; *To you it is given to know the myſteries of the kingdome of heaven, but to others not: for that they ſeeing do not ſee, and hearing do not hear, nor underſtand.* Wherby Chriſt ſignifieth, that the underſtanding of this parable, among others, is of ſingular importance, for conceiving the tru myſteries of the kingdome of heaven: & that many are blind, which ſeem to ſee; and many deaf and ignorant, that ſeem to hear and know: for that they underſtand not wel the myſteries of this parable. For which cauſe alſo, Chriſt maketh this concluſion before he beginneth to expound the parable; *Happy are your eies that ſee, and bleſſed are your ears that hear.* After which words, he beginneth his expoſition, with this admonition; *Vos ergo audite parabolam: Do you therfore hear and underſtand*

Mat. 13.

ſtand this parable.

4 And for that this parable doth contain and touch ſo much indeed, as may, or needeth be ſaid, for remooving of this great and dangerous impediment of worldly love: I mean to ſtay my ſelfe only upon the explication therof in this place, and wil declare the force & truth of certain words heer uttered by Chriſt of the world and worldly pleaſures: and for ſome order and methods ſake, I wil draw al to theſe ſix points following. Firſt, how, and in what ſenſe

1 *The parts of this chapter.* al the world and commodities therof are vanities, & of no valu (as Chriſt heer ſignifieth) and conſequently, ought not to be an impediment, to let us from ſo great a matter, as the kingdome of heaven, and the ſerving of God is.

2 Secondly, how they are not only vanities, and trifles in themſelves; but alſo, deceptions, as Chriſt ſaith: that is, deceits, not performing to us indeed, thoſe little trifles which they do

3 promiſe. Thirdly, how they are *Spinæ*, that is, pricking thorns, as Chriſt ſaith, though they ſeem to worldly men to be moſt ſweet and

4 pleaſant. Fourthly, how they are *ærumnæ*, that is, miſeries and afflictions, as alſo Chriſts words

5 are. Fiftly; *Quomodo ſuffocant*; how they ſtrangle or choke us, as Chriſt affirmeth. Sixtly, how

6 we may uſe them notwithſtanding, without theſe dangers, and evils, and to our great comfort, gain, and preferment.

5 And touching the firſt, I do not ſee how it may

may be better prooved, that al the pleaſures and goodly ſhewes of this world are vanities, as Chriſt heer ſaith: than to alledge the teſtimonie of one, which hath prooved them al: that is, of one which ſpeaketh not of ſpeculation, but of his own proofe and practiſe: and this is king Salomon; of whom the ſcripture reporteth woonderful matters, touching his peace, proſperitie, riches, and glorie, in this world: as that al the kings of the earth deſired to ſee his face, for his wiſdome and renowmed felicitie: that al the princes living beſides, were not like him in wealth: that he had ſix hundred, ſixtie and ſix talents of gold (which is an infinite ſum) brought him in yeerly, beſides al other that he had from the kings of Arabia, and other princes: that ſilver was as plentiful with him as heaps of ſtones, and not eſteemed, for the great ſtore, and abundance he had therof: that his plate and jewels had no end: that his ſeat of majeſtie, with ſtooles, lions to bear it up, and other furniture, was of gold, paſſing al other kingly ſeats in the world: that his pretious apparel, and armor was infinite: that he had al the kings, from the river of the Philiſtians, unto Egypt, to ſerve him: that he had fortie thouſand horſes in his ſtables to ride, and twelve thouſand chariots, with horſes and other furniture readie to them, for his uſe: that he had two hundred ſpears of gold, born before him, and ſix hundred crowns of gold,

1 *The firſt part: how al the world is vanitie.*

2. Par. 9. *The worldly proſperitie of king Salomon.*

3.Reg.4. 30. *Cori ſimile, & 60. Cori farinæ: & every corus is* * *21. quarters and od.* 3.Reg.11. Eccleſ.1. B.

beſtowed in everie ſpear; as alſo three hundred buklers, & three hundred crowns of gold, beſtowed in the gilding of everie bukler: that he ſpent everie day in his houſe, a thouſand, nine hundred, thirtie and ſeven quarters of meal, & flower; thirtie oxen; with an hundred wethers; beſide al other fleſh: that he had ſeaven hundred wives, as queenes, and three hundred others, as concubines. Al this, and much more doth ſcripture report of Salomons worldly wealth, wiſdome, riches, and proſperitie: which he having taſted, and uſed to his fil, pronounced yet at the laſt, this ſentence of it al; *Vanitas vanitatum, & omnia vanitas: Vanitie of vanities, and al is vanitie.* By vanitie of vanities, meaning (as Saint Ierom interpreteth) the greatnes of this vanitie, above al other vanities that may be deviſed.

* For 21. I think he ment but 11. for a Coras according to Ioſephus is rekoned to be 738. of our gallons: which make of our meaſure 11. quarters, four buſhels, one pek. So 900. being taken out of the total ſum, the reſidu that remaineth doth agree wel to this account: for it maketh 1037. quarters, ſix buſhels, two peks. But of this kind of meaſure the judgment of the learned doth vary much, and it would aske a long diſcourſe to beat out the more likely opinion, by conference of places and meaſures togither. By the account of Saint Ierom it commeth far ſhort: that is, but to 232. quarters, ſix buſhels, and a halfe.

Salomons ſaieng of himſelfe. Eccl. 1.

6 Neither only doth Salomon affirm this thing, but doth prove it alſo by examples of himſelf. I have been king of Iſrael in Ieruſalem (ſaith he) and I purpoſed with my ſelfe, to ſeek out by wiſdome al things: & I have ſeen, that al under the ſun, are meer vanities, & affliction of ſpirit. I ſaid in my hart, I wil

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go and abound in delites, and in every pleasure that may be had? And I saw that this was also vanitie. I tooke great works in hand, builded houses to my selfe, planted vineyards, made orchards and gardens, and beset them with al kind of trees: I made me fish ponds to water my trees: I possessed servants and hand-maids, and had a great familie, great herds of cattel, above any that ever were before me in Ierusalem: I gathered togither gold and silver, the riches of kings and provinces: I appointed to my selfe singers, both men and women, which are the delites of the children of men: fine cups also to drink wine withal: and whatsoever my eies did desire, I denied it not unto them: neither did I let my hart from using any pleasure, to delite it selfe in these things which I prepared. And when I turned my selfe to al that my hands had made, and to al the labors, wherin I had taken such pains and sweat: I saw in them al, vanitie, and affliction of the mind.

7 This is the testimonie of Salomon, upon his own proof in these matters: and if he had spoken it upon his wisdome only (being such as it was:) we ought to beleeve him; but much more, seeing he affirmeth it of his own experience. But yet, if any man be not mooved with this: let us bring yet another witnes out of the new testament, and such a one, as was privie to the opinion of Christ heerin: that is, Saint Iohn the evangelist, whose words are these;

1.Ioh. 2. *Do not love the world, nor thoſe things that are in the world: if any man love the world, the love of God the father, is not in him. For that, al which is in the world, is either concupiſcence of the fleſh, or concupiſcence of the eies, or pride of life.* In which words, S. Iohn beſide his threat againſt ſuch as love and follow the world, reduceth al the vanities therof, unto three general points or branches: that is, to concupiſcence of the fleſh (wherin he comprehendeth al carnal pleaſures) to concupiſcence of the eies (wherin he containeth al matters of riches:) and to pride of life, wherby he ſignifieth the humor, & diſeaſe of worldly ambition. Theſe then are the three general & principal vanities of this life, wherin worldly men do wearie out themſelves: ambition, covetouſnes, and carnal pleaſure: wherunto al other vanities are addreſſed, as to their ſuperiors. And therfore it ſhal not be amiſſe to conſider of theſe three, in this place.

Three general points of worldly vanities.

Vain glorie. 8 And firſt to ambition or pride of life, belongeth vainglorie: that is, a certain diſordinate deſire to be wel thought of, wel ſpoken of, praiſed, and glorified of men: and this is as great a vanitie (though it be common to many) as if a man ſhould run up and down the ſtreets, after a feather, flieng in the air, toſſed hither and thither, with the blaſts of infinite mens mouths. For as this man might wearie out himſelfe before he gat the thing which he followed, and yet when he had it, he had got-

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ten but a feather: ſo a vain glorious man may labor a good while, before he attain to the praiſe which he deſireth; and when he hath it, it is not woorth three chips, being but the breath of a few mens mouthes, that altereth upon every light occaſion, and now maketh him great, now little, now nothing at al. Chriſt himſelfe may be an example of this: who was toſſed to and fro in the ſpeech of men: ſome ſaid he was a Samaritan, and had the divel: o- Mat. 27.
ther ſaid he was a prophet: other ſaid he could Iohn. 8.
not be a prophet, or of God; for that he kept not the ſabboth day: others asked, if he were not of God, how he could do ſo many miracles? So that there was a ſchiſm or diviſion among them, about this matter, as Saint Iohn Iohn. 9.
affirmeth. Finally, they received him into Ieruſalem, with triumph of *Hoſanna*, caſting their Mat. 21. Mar. 11.
apparel under his feet. But the friday next enſuing, they cried *Crucifige* againſt him, and pre- Mat. 27. Luc. 23.
ferred the life of Barrabas, a wicked murderer, before him.

9 Now my frind, if they delt thus with Chriſt, which was a better man, than ever thou wilt be: and did more glorious miracles, than ever thou wilt do, to purchaſe thee name and honor with the people: why doſt thou ſo labor, and beat thy ſelfe about this vanitie of vain glorie? Why doſt thou caſt thy travels into the wind of mens mouthes? Why doſt thou put thy riches in the lips of mutable men, where

where every flatterer may rob thee of them? Haſt thou no better a cheſt to lok them up in? Saint Paul was of another mind, when he ſaid;

1.Cor.4. *I eſteem little to be iudged of you, or of the day of man:* and he had reaſon ſurely. For what careth he that runneth at tilt, if the ignorant people give ſentence againſt him, ſo the judges give it with him? If the blind man, in the way

Luc. 18. to Iericho, had depended of the liking and approbation of the goers by, he had never received the benefit of his ſight: for that, they diſſuaded him from running, and crieng ſo vehemently after Chriſt. It is a miſerable thing for a man to be a windmil, which maketh no meal, but according as the blaſt endureth. If the gale be ſtrong, he ſurgeth about luſtily; but if the wind ſlake: he relenteth preſently. So praiſe the vainglorious man, and ye make him run: if he feel not the gale blow, he is out of hart: he is like the Babylonians, who, with a little

Dan. 3. ſweet muſik were made to adore any thing whatſoever.

Pro. 27. 10 The ſcripture ſaith moſt truly; *As ſilver is tried in the fire by blowing to it: ſo is a man tried in the mouth of him that praiſeth.* For as ſilver, if it be good, taketh no hurt therby: but if it be evil, it goeth al into fume: ſo a vain man, by praiſe and commendation. How many have we ſeen puffed up with mens praiſes, and almoſt put beſide themſelves, for joy therof: and yet afterward brought down, with a contrarie wind,

and

and driven ful neer to deſperation by contempt? How many do we ſee daily (as the prophet did in his dais) commended in their ſins, and bleſſed in their wickednes? How many palpable and intollerable flatteries do we hear both uſed, and accepted daily, and no man crieth with good king David; *Away with this oile, and ointment of ſinners, let it not come upon my head?* Is not al this vanitie? Is it not madneſſe, as the ſcripture calleth it? The glorious angels in heaven ſeek no honor unto themſelves, but al unto God: and thou poore worm of the earth deſireſt to be glorified? The four and twentie elders in the Apocalips took off their crowns, and caſt them at the feet of the lamb: and thou wouldeſt pluk fortie from the lamb to thy ſelf, if thou couldeſt. O fond creature! How truly ſaith the prophet; *Homo vanitati ſimilis factus eſt: A man is made like unto vanitie.* That is, like unto his own vanitie: as light as the verie vanities themſelves, which he followeth. And yet the wiſe man more expreſly; *In vanitate ſua appenditur peccator: The ſinner is weighed in his vanitie.* That is, by the vanitie, which he followeth, is ſeen how light and vain a ſinner is.

Pſal. 9. Pſa. 140. Pſal. 39. Apoc. 4. Pſa. 143. Eccl. 23.

11 The ſecond vanitie that belongeth to ambition, is deſire of worldly honor, dignitie, and promotion. And this is a great matter in the ſight of a worldly man: this is a jewel of rare price, and woorthy to be bought, even with any labor, travel, or peril whatſoever. The love of

Worldly honor and promotion.

of this, letted the great men, that were Chriſti-
Iohn.11. ans in Iewrie, from confeſſing of Chriſt open-
ly. The love of this, letted Pilat from delive-
Iohn.19. ring Ieſus, according as in conſcience he ſaw
he was bound. The love of this letted Agrippa,
& Feſtus, from making themſelves Chriſtians,
Acts.26. albeit they eſteemed Pauls doctrine to be tru.
The love of this letteth infinite men daily from
imbracing the means of their ſalvation. But
(alas) theſe men do not ſee the vanitie heerof.
Saint Paul ſaith not without juſt cauſe; *Nolite*
1.Cor.14. *eſſe pueri ſenſibus : Be you not children in underſtan-*
ding. It is the faſhion of children, to eſteem
more of a painted bable, than of a rich jewel.
And ſuch is the painted dignitie of this world:
gotten with much labor; maintained with
great expenſes; and loſt with intollerable
greefe, and ſorrow. For better conceiving
wherof, ponder a little with thy ſelfe (gentle
reader) any ſtate of dignitie that thou wouldeſt
deſire: and think how many have had that be-
fore thee. Remember how they mounted up,
& how they deſcended down again: and imagin
with thy ſelfe, which was greater, either the
joy in getting, or the ſorow in leeſing it. Where
are now al theſe emperors, theſe kings, theſe
princes, and prelates, which rejoiced ſo much
once, at their own advancement? Where are
they now, I ſay? Who talketh or thinketh of
them? Are they not forgotten, and caſt into
their graves long ago? And do not men bold-

ly

ly walk over their heads now, whoſe faces might not be looked on without fear, in this world? What then have their dignities done them good?

12 It is a woonderful thing to conſider the vanitie of this worldly honor. It is like a mans own ſhadow, which the more a man runneth after, the more it flieth: and when he flieth from it, it followeth him again: and the only way to catch it, is to fal down to the ground upon it. So we ſee, that thoſe men which deſire honor in this world, are now forgotten: and thoſe which moſt fled from it, and caſt themſelves loweſt of al men, by humilitie, are now moſt of al honored: honored (I ſay) moſt, even by the world it ſelfe, whoſe enimies they were, while they lived. For who is honored more now, who is more commended and remembred, than Saint Paul, and his like, which ſo much deſpiſed worldly honor in this life, according to the ſaieng of the prophet; *Thy friends (O Lord) are too too much honored.* Moſt vain then is the purſuit of this worldly honor, and promotion: ſeeing it neither contenteth the mind, nor continueth with the poſſeſſor, nor is void of great dangers, both in this life, and in the life to come, according to the ſaieng of ſcripture; *Moſt ſevere iudgment ſhal be uſed upon thoſe that are over others: the meani man ſhal obtain mercy; but the great and ſtrong ſhal ſuffer torments ſtrongly.*

The vanitie of worldly honor.

Pſa. 138.

Sap. 6.

13 The

Worldly nobilitie.

13 The third vanitie that belongeth to ambition, or pride of life, is nobilitie of fleſh and blood: a great perle in the eie of the world: but indeed in it ſelfe, and in the ſight of God, a meer triſle and vanitie. Which holie Iob wel
Iob. 17. underſtood, when he wrote theſe words; *I ſaid unto rottennes, thou art my father: and unto worms, you are my mother and ſiſters.* He that wil behold the gentrie of his anceſtors: let him look into their graves, and ſee whether Iob ſaith truly or no. Tru nobilitie was never begun, but by vertu: and therfore, as it is a teſtimonie of vertu to the predeceſſors: ſo is it another of vertu unto the ſucceſſors. And he which holdeth the name therof by deſcent, without vertu, is a meer monſter, in reſpect of his anceſtors: for that he breaketh the limits of the nature of nobilitie. Of which ſort of men, God ſaith by one
Oſc. 9. prophet; *They are made abhominable, even as the things which they love: their glorie is from their nativitie, from the bellie, and from their conception.*

14 It is a miſerable vanitie to go beg credit of dead men, when as we deſerve none our ſelves: to ſeek up old titles of honor from our anceſtors, we being utterly uncapable therof, by our own baſe maners and behavior. Chriſt cleerly confounded this vanitie; when being deſcended himſelfe of the greateſt nobilitie, that ever was in this world: and beſides that, being alſo the ſon of God: yet called he himſelfe ordinarily, the ſon of man: that is, the ſon of

of the virgin Marie (for otherwiſe he was no ſon of man) and further than this alſo, called himſelfe a ſhepheard, which in the world is a name of contempt. He ſought not up this and that old title of honor, to furniſh his ſtile withal, as our men do. Neither when he had to make a king firſt in Iſrael, did he ſeek out the ancienteſt blood: but took Saul, of the baſeſt tribe of al Iſrael: and after him David the pooreſt ſhepheard of al his brethren. And when he came into the world: he ſought not out the nobleſt men to make princes of the earth; that is, to make apoſtles: but took of the pooreſt, and ſimpleſt, therby to confound (as one of them ſaith) the fooliſh vanitie of this world; in making ſo great account of the preeminence of a little fleſh and blood, in this life.

Mat.8.20. 24.26. Iohn.10. 1.Reg.9. 1.Re.16. Mat. 4. Pſal. 44. 1.Cor. 1.

15 The fourth vanitie that belongeth to ambition, or pride of life, is worldly wiſdom, wherof the apoſtle ſaith; *The wiſdom of this world is folly with God.* If it be folly, then great vanitie (no dowt) to delite ſo in it, as men do. It is a ſtrange thing to ſee, how contrarie the judgements of God are to the judgements of men. The people of Iſrael would needs have a king (as I have ſaid) and they thought God would have given them preſently ſome great mightie prince to rule over them: but he choſe out a poor felow, that ſought aſſes about the country. After that, when God would diſplace this man again for his ſin: he ſent Samuel to anoint

The vanitie of worldly wiſdome. 1.Cor.3. 1.Reg.9.

noint one of Isai his sons : and being come to
1.Reg.16. the house, Isai brought foorth his eldest son, Eliab, a lustie tall felow, thinking him indeed most fit to govern: but God answered; *Respect not his countenance, nor his tallnes of personage: for I have reiected him: neither do I iudge according to the countenance of man.* After that, Isai brought in his second son Abinadab : and after him Samma, and so the rest, until he had shewed him seven of his sons. Al which being refused by Samuel, they marveled, & said, there was no mo left but only a little red headed boy, that kept the sheep, called David : which Samuel caused to be sentfor. And assoon as he came in sight: God said to Samuel, this is the man that I have chosen.

16 When the Messias was promised unto the Iewes to to be a king: they imagined presently, according to their worldly wisdom, that he should be some great prince : and therfore they refused Christ, that came in povertie. Iames and Iohn being yet but carnal, seeing the Samaritans contemptuously to refuse Christs disciples sent to them, and knowing what Christ was, thought streightway that he must in revenge have called down fire from heaven to consume them : but Christ rebuked
Luc. 9. them, saieng; *You know not of what spirit you are.* The apostles preaching the crosse, and necessitie of suffering, to the wise gentils, and philoso-
1.Cor.1. phers, were thought presently fooles for their labours.

labors. Festus the emperors lieftenant, hearing Paul to speak so much of abandoning the world, and following Christ, said, he was mad. Finally, this is the fashion of al worldly wise men: to condemn the wisdom of Christ, and of his saints. For so the holie scripture reporteth of their own confession, being now in place of torment; *Nos insensati vitam illorum æstimabamus insaniam: We fond men, esteemed the lives of saints as madnes.* Wherfore, this is also great vanitie (as I have said) to make such account of worldly wisdom: which is not only follie, but also madnes, by the testimonie of the holie Ghost himselfe. Acts.26. Sap. 5.

17 Who would not think, but that the wise men of this world, were the fittest to be chosen to do Christ service in his church? Yet Saint Paul saith; *Non multi sapientes, secundum carnem: God hath not chosen many wise men according to the flesh.* Who would not think, but that a worldly wise man might easily also make a wise Christian? Yet Saint Paul saith no: except first he become a fool; *Stultus fiat, vt sit sapiens: If any man seem wise among you, let him become a fool, to the end he may be made wise.* Vain then, and of no account is the wisdom of this world, except it be subject to the wisdom of God. 1.Cor.1. 1.Cor.3.

18 The first vanitie belonging to pride of life, is corporal beautie: wherof the wise man saith; *Vain is beautie, and deceivable is the grace* *The vanitie of beautie.* Pro. 31.

of countenance. Wherof alſo king David underſtood properly, when he ſaid; *Turn away my eies (O Lord) that they behold not vanitie.* This is a ſingular great vanitie, dangerous and deceitful; but yet greatly eſteemed of the children of men: whoſe propertie is; *To love vanitie:* as the prophet ſaith. Beautie is compared by holie men, to a painted ſnake, which is fair without, and ful of deadly poiſon within. If a man did conſider what infinite ruins, and deſtructions have come, by our light giving credite therunto: he would beware of it. And if he remembred what foul droſſe lieth under a fair skin: he would little be in love therwith, ſaith one father. God hath imparted certain ſparks of beautie unto his creatures: therby to draw us to the conſideration, and love of his own beautie; wherof the other is but a ſhadow: even as a man finding a little iſſu of water, may ſeek out the fountain therby: or happening upon a ſmal vain of gold, may therby come to the whole mine it ſelfe. But we like babes, delite our ſelves only with the fair cover of the book, and never do conſider what is written therin. In al fair creatures, that man doth behold, he ought to read this, ſaith one father; that If GOD could make a peece of earth ſo fair and lovely, with imparting unto it ſome little ſpark of his beautie: how infinite fair is he himſelfe, and how woorthy of al love and admiration? And how happie ſhal we be, when

Pſa. 118.

Pſal. 4.

A leſſon to be read in the beautie of al creatures.

when we ſhal come to enjoy his beautiful preſence, wherof now al creatures do take their beautie.

19 If we would exerciſe our ſelves in theſe maner of cogitations: we might eaſily keep our harts pure and unſpotted before God, in beholding the beautie of his creatures. But for that we uſe not this paſſage from the creature to the creator; but reſt only in the eternal appeerance of a deceitful face: letting go the bridle to foul cogitations, and ſetting wilfully on fire our own cõcupiſcences; hence it is, that infinite men do periſh daily by occaſion of this fond vanitie. I cal it fond, for that every child may deſcrie the deceit and vanitie therof. For take the faireſt face in the world, wherwith infinite fooliſh men fal in love, upon the ſight: and raſe it over but with a little ſcrach, and al the matter of love is gone: let there come but an agu, and al this goodly beautie is deſtroied: let the ſoul depart but one halfe hour from the bodie, and this loving face is uglie to look on: let it lie but two dais in the grave, and thoſe which were ſo hot in love with it before, wil ſcarſe abide to behold it, or come neer it. And if none of thoſe things happen unto it: yet quikly commeth on old age, which riveleth the ſkin, draweth in the eies, ſetteth out the teeth, and ſo disfigureth the whole viſage, as it becommeth more contemptible now, than it was beautiful and alluring before. And what then

The vanitie of beautie.

can be more vanitie than this? What more madnes, than either to take pride of it, if I ſee it my ſelfe: or to indanger my ſoul for it, if I ſee it in others?

The vanitie of apparel. 20 The ſixt vanitie belonging to pride of life, is the glorie of fine apparel: againſt which the wiſe man ſaith; Eccl. 11. *In veſtitu ne glorieris vnquam: See thou never take glorie in apparel.* Of al vanities this is the greateſt, which we ſee ſo common among men of this world. If Adam had never fallen: we had never uſed apparel: for that apparel was deviſed to cover our ſhame of nakednes, and other infirmities contracted by that fal. Wherfore, we that take pride and glorie in apparel, do as much as if a begger ſhould glorie and take pride of the old clouts that do cover his ſores. Saint Paul ſaid unto a biſhop; 1.Tim.6. *If we have wherwithal to cover our ſelves, let us be content.* And Chriſt touched deeply the danger of nice apparel, when he commended ſo much Mat.3.11. S. Iohn Baptiſt for his auſtere attire: adding Luc. 7. for the contradictorie; *Qui mollibus veſtiuntur in domibus regum ſunt: They which are apparelled in ſoft and delicate apparel are in kings courts.* In kings courts of this world, but not in the kings court of heaven. For which cauſe in the deſcription of the rich man damned, this is not Luc. 16. omitted by Chriſt; *That he was apparelled in purple and ſilk.*

21 It is a woonderful thing to conſider the different proceeding of God and the world heerin.

heerin. God was the firſt that ever made apparel in the world: and he made it for the moſt noble of al our anceſtors, in paradiſe: and yet he made it but of beaſts skins. And Saint Paul teſtifieth of the nobleſt ſaints of the old teſtament, that they were covered only with goats skins, and with hairs of camels. What vanitie is it then for us, to be ſo curious in apparel, and to take ſuch pride therin, as we do? We rob and ſpoil al creatures almoſt in the world, to cover our baks, and to adorn our bodies withal. From one, we take his wool: from another, his skin: from another, his fur: and from ſom other, their very excrements; as the ſilk, which is nothing els, but the excrements of woorms. Nor content with this, we come to fiſhes, and do beg of them certain pearls to hang about us. We go down into the ground for gold and ſilver: and turn up the ſands of the ſea, for pretious ſtones: and having borrowed al this of other creatures, we jet up and down, provoking men to look upon us: as if al this now were our own. When the ſtone ſhineth upon our finger, we wil ſeem (forſooth) therby to ſhine. When the ſilver and ſilks do gliſter on our baks, we look big, as if al that beauty came from us. And ſo (as the prophet ſaith) we paſſe over our dais in vanitie, and do not perceive our own extreme folly.

Gen. 3.

Heb. 11.

The extreme vanitie and povertie of man.

Pſal. 77.

22 The ſecond general branch, which Saint Iohn appointeth unto the vanitie of this life,

Concupiſcence of the eies.

is concupiſcence of the eies: wherunto the ancient fathers have referred al vanities of riches and wealth of this world. Of this Saint Paul writeth to Timothie; *Give commandement to the rich men of this world, not to be high minded, nor to put hope in the uncertauntie of their riches.* The reaſon of which ſpeech is uttered by the ſcripture in another place, when it ſaith; *Riches ſhal not profit a man in the day of revenge.* That is, at the day of death and judgement: which thing, the rich men of this world, do confeſſe themſelves, though too late, when they crie; *Divitiarum iactantia quid nobis contulit? What hath the braverie of our riches profited us?* Al which evidently declareth the great vanitie of worldly riches, which can do the poſſeſſor no good at al, when he hath moſt need of their help. *Rich men have ſlept their ſleep* (ſaith the prophet) *and have found nothing in their hands:* that is, rich men have paſſed over this life, as men do paſſe over a ſleep, imagining themſelves to have golden mountains, and treaſures: and when they awake (at the day of their death) they find themſelves to have nothing in their hands. In reſpect wherof, the prophet Baruch asketh this queſtion; *Where are they now, which heaped togither gold and ſilver, and which made no end of their ſcraping togither?* And he anſwereth himſelfe immediately; *Exterminati ſunt, & ad inferos deſcenderunt: They are now rooted out, and are gone down unto hel.* To like effect ſaith Saint Iames; *Now go to, you rich men:*

1. Tim. 6.

Pro. 11.

Sap. 5.

The vanitie and peril of worldly wealth.

Pſal. 75.

Cap. 3.

Iac. 5.

men: weep, and howl in your miſeries, that come upon you: your riches are rotten, and your gold and ſilver is ruſtie: and the ruſt therof ſhal be in teſtimonie againſt you: it ſhal feed on your fleſh as fire: you have hoorded up wrath for your ſelves in the laſt day.

23 If wealth of this world be not onlie ſo vain, but alſo ſo perilous as heer is affirmed: what vanitie then is it for men to ſet their minds upon it, as they do? Saint Paul ſaith of himſelfe; that *He eſteemed it al but as doong.* And he had great reaſon ſurely to ſay ſo, ſeeing indeed they are but doong: that is, the verie excrements of the earth, and found only in the moſt barren places therof: as they can tel which have ſeen their mines. What a baſe matter is this then for a man to tie his love unto? God commanded in the old law, that whatſoever did go with his breaſt upon the ground, ſhould be unto us in abhomination. How much more then a reaſonable man, that hath glewed his hart & ſoul unto a peece of earth? *We came in naked unto this world, and naked we muſt go foorth again,* ſaith Iob. The mil-wheel ſtirreth much about, and beateth it ſelfe from day to day, and yet at the yeers end it is in the ſame place, as it was in the beginning: ſo rich men, let them toil and labor what they can, yet at their death muſt they be as poore, as at the firſt day wherin they were born. *When the rich man dieth* (ſaith Iob) *he ſhal take nothing with him, but ſhal cloſe up his eies, and find nothing. Povertie ſhal lay*

Phil. 3.

Iob. 28.

Levi. 11.

Cap. 1.

Iob. 27.

hands upon him, and a tempeſt ſhal oppreſſe him in the night: a burning wind ſhal take him away, and a whirl wind ſhal ſnatch him from his place: it ſhal ruſh upon him, and ſhal not ſpare him: it ſhal bind his hands upon him, and ſhal hiſſe over him. For that it ſeeth his place whither he muſt go.

24 The prophet David in like wiſe forewarneth us of the ſame, in theſe words; *Be not afraid when thou ſeeſt a man made rich, and the glorie of his houſe multiplied. For when he dieth, he ſhal take nothing with him, nor ſhal his glorie deſcend to the place whither he goeth: he ſhal paſſe into the progenies of his anceſtors* (that is, he ſhal go to the place where they are, who hath lived as he hath don) *and world without end he ſhal ſee no more light.*

25 Al this and much more is ſpoken by the holie Ghoſt, to ſignifie the dangerous vanitie of worldly wealth: and the folly of thoſe men, who labor ſo much to procure the ſame, with the eternal peril of their ſouls, as the ſcripture aſſureth us. If ſo manie phyſicians, as I have heer alledged ſcriptures, ſhould agree togither, that ſuch, or ſuch meats were venomous & perilſom: I think few would give the adventure to eat them, though otherwiſe in taſt they appeered ſweet and pleaſant. How then commeth it to paſſe, that ſo many earneſt admonitions of God himſelfe, cannot ſtay us from the love of this dangerous vanitie? *Nolite cor apponere*, ſaith God by the prophet: that is; *Lay not your hart unto the love of riches. Qui diligit aurum*

Pſal. 61.
Eccl. 31.

non

non iuſtificabitur, ſaith the wiſe man: *He that loveth gold ſhal never be iuſtified. I am angrie greatly upon rich nations*, ſaith God by Zacharie. Chriſt ſaith; *Amen dico vobis, quia dives difficile intrabit in regnum cælorum: Truly I ſay unto you, that a rich man ſhal hardly get into the kingdom of heaven.* And again; *Wo be to you rich men, for that you have received your conſolation in this life.* Finally, Saint Paul ſaith generally of al, and to al; *They which wil be rich, do fal into temptation, and into the ſnare of the divel, and into manie unprofitable and hurtful deſires, which do drown men in deſtruction and perdition.* Cap. 1. Mat. 19. Luc. 6. 1. Tim. 6.

26 Can any thing in the world be ſpoken more effectually, to diſſuade from the love of riches, than this? Muſt not heer now the covetous men, either denie God, or cõdemn themſelves in their own conſciences. Let them go, and excuſe themſelves, by the pretence of wife and children, as they are woont, ſaieng; They mean nothing els, but to provide for their ſufficiencie. Doth Chriſt, or Saint Paul admit this excuſation? Ought we ſo much to love wife, or children, or other kindred, as to endanger our ſouls for the ſame? What comfort may it be to an afflicted father in hel, to remember, that by his means, his wife and children do live wealthily in earth? Al this is vanitie (deer brother) and meer deceit of our ſpiritual enimie. For within one moment after we are dead, we ſhal care no more for wife, children, father,

The pretence of wife and children refuſed.

father, mother, or brother, in this matter, than we ſhal for a meer ſtranger: and one penie given in alms while we lived (for Gods ſake) ſhal comfort us more at that day, than thouſands of pounds beſtowed upon our kin, for the natural love we bare unto our own fleſh and blood: the which, I would to Chriſt worldlie men did conſider. And then (no dowt) they would never take ſuch care for kindred, as they do: eſpecially upon their death-beds: whence preſently they are to depart to that place, where fleſh and blood holdeth no more privilege: nor riches have any power to deliver; but only ſuch, as were wel beſtowed in the ſervice of God, or given to the poore for his names ſake. And this ſhal be ſufficient for this point of riches.

Of the vanitie of worldly pleaſure.

27 The third branch of worldly vanities is called by Saint Iohn, concupiſcence of the fleſh: which conteineth al pleaſures and carnal recreations; as banketing, laughing, plaieng, and the like, wherwith our fleſh is much delited in this world. And albeit in this kind, there is a certain meaſure to be allowed unto the godly, for the convenient maintenance of their health (as alſo in riches it is not to be reprehended) yet, that al theſe worldly ſolaces, are not only vain, but alſo dangerous, in that exceſſe & abundance, as worldly men ſeek and uſe them, appeereth plainly by theſe words of Chriſt; *Wo be unto you which now do laugh for you*

Iohn. 16.

ſhal

ſhal weep. Wo be unto you that now live in fil, & ſacietie: for the time ſhal com, when you ſhal ſuffer hunger. And again, in Saint Iohns Goſpel, ſpeaking to his apoſtles, and by them to al other, he ſaith; *You ſhal weep and pule: but the world ſhal reioice.* Iohn. 16. Making it a ſign diſtinctive between the good and the bad: that the one ſhal mourn in this life, and the other rejoice, and make themſelves merie.

28 The verie ſame doth Iob confirm, both of the one, and the other ſort: for of worldlings he ſaith; *That they ſolace themſelves with al kind of muſik, and do paſſe over their daies in pleaſure, and in a verie moment, do go down into hel.* Iob. 21. But of the godly he ſaith in his own perſon; *That they ſigh before they eat their bread.* Iob. 3. And in another place; *That they fear al their works, knowing that God ſpareth not him which offendeth.* Iob. 9. The reaſon wherof the wiſe man yet further expreſſeth, ſaieng; *That the works of good men are in the hands of God: and no man knoweth (by outward things) whether love or hatred, at Gods hands: but al is kept uncertain for the time to come.* Eccl. 9. And old Tobias inſinuateth yet another cauſe, when he ſaith; *What ioy can I have or receive, ſeeing I ſit heer in darknes?* Tob. 5. Speaking literally of his corporal blindnes, but yet leaving it alſo to be underſtood of ſpiritual and internal darknes.

29 Theſe are then the cauſes (beſide external affliction, which God often ſendeth) why the godly do live more ſad and fearful in this life, *Why good men are ſad in this life.*

1.Cor.2. 2.Cor.7. Phil. 2. Iob. 3. Iohn.16. life, than wicked men do, according to the counſel of Saint Paul: and why alſo they ſigh often and weep, as Iob & Chriſt do affirm: for that they remember often the juſtice of God: their own frailtie in ſinning: the ſecret judgement of Gods predeſtination * uncertain to us: the vale of miſerie & deſolation, wherin they live heer: which made even the apoſtles to grone, as Saint Paul ſaith, though they had leſſe cauſe therof than we. In reſpect wherof we are willed to paſſe over this life in carefulnes, watchfulnes, fear, and trembling, and in reſpect wherof alſo, the wiſe man ſaith; *It is better to go to the houſe of ſorrow, than to the houſe of feasting.* And again; *Where ſadnes is, there is the hart of wiſe men: but where mirth is, there is the hart of fools.* Finally, in reſpect of this, the ſcripture ſaith; *Beatus homo qui ſemper eſt pavidus: Happie is the man which alwais is fearful.* Which is nothing els, but that which the holie Ghoſt commandeth everie man, by Micheas the prophet; *Sollicitum ambulare cum Deo: To walk careful and diligent with God*; thinking upon his commandements; how we keep and obſerve the ſame; how we reſiſt, and mortifie our members upon earth, and the like. Which cogitations, if they might have place with us, would cut off a great deal of thoſe worldly paſtimes, wherwith the careleſſe ſort of ſinners are overwhelmed: I mean of thoſe good

B. * Calling and juſtifieng, are verie plain and infallible tokens therof. Rom. 8. 30. And ſo far is it not uncertain unto the faithful.

Rom. 8. Eph. 4. Mat. 24. 2.Cor.5. and 7.

Eccl. 7.

Pro. 28.

Mich. 6.

good fellowſhips of eatings, drinkings, laughings, ſingings, diſputings, and other ſuch vanities that diſtract us moſt.

30 Heerof Chriſt gave us a moſt notable advertiſement, in that he wept often: as at his nativitie; at the reſuſcitation of Lazarus; upon Ieruſalem; and upon the croſſe. But he is never read to have laught in al his life. Heerof alſo is our own nativitie and death a ſignification: which being both in Gods hands, are appointed unto us, with ſorrow and greefe, as we ſee. But the middle part therof, that is, our life, being left in our own hands (by Gods appointment) we paſſe it over with vain delites, never thinking whence we came, nor whither we go. Iohn. 10. Luc. 19.

31 A wiſe traveler paſſing by his In, though he ſee pleaſant meats offered him: yet he forbeareth, upon conſideration of the price, and the journey he hath to make: and taketh in nothing, but ſo much as he knoweth wel, how to diſcharge the next morning at his departure: but a fool laieth hands on every delicate bait that is preſented to his ſight, and plaieth the prince, for a night or two. But when it commeth to the rekoning: he wiſheth that he had lived, only with bread and drink, rather than to be ſo troubled as he is for the paiment. The cuſtome of many churches yet is, to faſt the even of every feaſt, and then to make merrie the next day, that is, upon the feſtival day it ſelfe: which may repreſent unto us, the abſtinent *A ſimilitude.*

ſtinent life of good men in this world, and the mirth that they have in the world to come. But the faſhion of the world is contrarie: that is, to eat and drink merrily firſt, at the tavern: and after, to let the hoſt bring in his rekoning. They eat, drink, and laugh: and the hoſt ſcoreth up al in the mean ſpace. And when the time commeth, that they muſt pay: many an hart is ſad, that was pleaſant before.

32 This the ſcripture affirmeth alſo, of the pleaſures of this world; *Riſus dolore miſcebitur, & extrema gaudij luctus occupat: Laughter ſhal be mingled with ſorrow, and mourning ſhal inſu at the hinder end of mirth.* The devil that plaieth the hoſt, in this world, and wil ſerve you with what delite or pleaſure you dēſire, writeth up al in his book: and at the day of your departure, (that is, at your death) wil he bring the whole rekoning, and charge you with it al: and then ſhal follow that, which GOD promiſeth to worldlings, by the prophet Amos; *Your mirth ſhal be turned into mourning and lamentation.* Yea, and more than this, if you be not able to diſcharge the rekoning: you may chance to hear that other dreadful ſentence of Chriſt, in the Apocalips; *Quantum in delicijs fuit, tantum date illi tormentum: Look how much he hath been in his delites, ſo much torment do you lay upon him.*

Prou. 14.

Amos. 2.

Tob. 2.

Apoc. 18.

33 Wherfore, to conclude this point, and therwithal this firſt part, touching vanities: truly may we ſay with the prophet David, of a worldly

worldly minded man; *Universa vanitas omnis homo vivens: The life of such men containeth al kind of vanitie.* That is, vanitie in ambition; vanitie in riches; vanitie in pleasures; vanitie in al things which they most esteem. And therfore I may wel end with the words of God, by the prophet Esay; *Va vobis, qui trahitis iniquitatem in funiculis vanitatis: Wo be unto you, which do draw wickednes in the ropes of vanitie.* Psal. 38. Esai. 59. These ropes are those vanities of vain glorie, promotion, dignitie, nobilitie, beautie, riches, delites, and other before touched: which alwaies draw with them some iniquitie and sin. For which cause, David saith unto God; *Thou hatest (O Lord) observers of superfluous vanities.* And lastly, for this cause the holie Ghost pronounceth generally of al men; *Beatus vir qui non respexit in vanitates, & insanias falsas: Blessed is that man, which hath not respected vanities, and the false madnesse of this world.* Psal. 3. Psal. 39. *The ropes of vain glorie.*

2

34 Now come I then to the second part proposed in this chapter: to shew how this world, with the cõmodities therof, are not only vanities, but also deceits (as Christ termeth them) for that indeed, they perform not unto their followers, those idle vanities which they do promise. Wherin the world may be compared to that wretched and ungrateful deceiver Laban: who made poor Iacob to serve him seaven yeers for fair Rachel, and in the end deceived him with foul Lia. What false promises *How worldly vanities are also deceits.* Mat. 13. Gen. 29. *False promises of the world.*

ſes doth the world make daily? To one it promiſeth long life and health: and cutteth him off in the midſt of his daies. To another it promiſeth great wealth, and promotion: and after long ſervice, performeth no part therof. To another it promiſeth great honor by large expences: but under-hand it caſteth him into contempt by beggerie. To another it aſſureth great advancement by marriage: but yet never giveth him abilitie to come to his deſire. Go you over the whole world: behold countries; view provinces; look into cities; harken at the doores & windows of private houſes; of princes pallaces; of ſecret chambers: and you ſhal ſee, and hear nothing, but lamentable complaints: one, for that he hath loſt; another for that he hath not woon; a third, for that he is not ſatiſfied; ten thouſand for that they are deceived.

The falſe promiſe of renown.

35 Can there be a greater deceit (for examples ſake) than to promiſe renown, and memorie, as the world doth to hir followers: and yet to forget them aſſoon as they are dead? Who doth remember now one of fortie thouſand jollie fellows in this world, captains, ſoldiers, counſellers, dukes, earls, princes, prelats, and emperors: kings, and queenes; lords, and ladies? Who remembreth them I ſay? Who once thinketh or ſpeaketh of them now? Hath not their memorie periſhed with their ſound, as the prophet ſaith? Did not Iob

Pſal. 9.

promiſe

promiſe truly, that *Their remembrance ſhould be as aſhes troden under foot?* And David that *They ſhould be as duſt blown with the wind?* Divers men there have been ere this, that have been very mean in common account: and yet bicauſe they have labored to be unknow to the world, therfore the rather the world both remembreth, & honoreth now the memorie of them. But many a king and emperor have ſtrived and labored al their life, to be known in the world, and yet are now forgotten. So that the world is like in this point (as one ſaith) unto a covetous and forgetful hoſt, who if he ſee his old gheſt come by in beggerly eſtate, al his money being ſpent: he maketh ſemblance not to know him. And if the gheſt marvel therat, and ſay, that he hath come often that way, and ſpent much money in the houſe: the other anſwereth; it may be ſo, for there paſſe this way ſo many, as we uſe not to keep account therof. But what is the way to make this hoſt to remember you (ſaith this Author.) The way is to uſe him ill as you paſſe by: beat him wel, or do ſome other notable injurie unto him, and he wil remember you, as long as he liveth, and many times wil talk of you, when you are far off from him.

Iob. 13. Pſal. 1.

A compariſon.

36 Infinite are the deceits, and diſſimulations of the world. It ſeemeth goodly, fair, and gorgeous, in outward ſhew: but when it commeth to handling, it is nothing but a fe-

What the deceits of the world are.

ther: when it commeth to sight, it is nothing but a shadow: when it commeth to waight; it is nothing but smoke: when it commeth to opening, it is nothing but an image of plaister work, ful of old rags and patches within. To know the miseries of the world, you must go a little out from it. For, as they which walk in a mist, do no see it so wel, as they which stand upon an hil from it: so fareth it, in discerning the world: whose propertie is, to blind them that come to it, to the end they may not see their own estate: even as a raven, first of al striketh out the poore sheeps eie, and so bringeth to passe, that she may not see the way to escape from his tyrannie.

A similitude.

37 After the world hath once bereft the worldling of his spiritual sight, that he can judge no longer, between good and evil; vanitie, and veritie; then, it rocketh him asleep, at ease and pleasure; it bindeth him sweetly; it deceiveth him pleasantly; it tormenteth him in great peace and rest: it hath a prowd spirit straightwais, to place him in the pinacle of greedy ambition, and therhence, to shew him al the dignities, and preferments of the world: it hath twentie false merchants, to shew him in the dark, the first and former ends, of fair and pretious cloths. (But he may not look into the whole peeces, nor carrie them to the light.) It hath four hundred false prophets to flatter him as Achab had, which must keep him from the

Mat. 4.

3. Reg 22.

the hearing of Micheas his counſel : that is, from the remorſe of his own conſcience, which telleth him truth : it hath a thouſand cunning fiſhers, to lay before him pleaſant baits, but al furniſhed with dangerous hooks within : it hath infinite ſtrumpets of Babylon, to offer him drink in golden cups, but al mingled with moſt deadly poiſon : it hath in every door an alluring Iahel, to intiſe him into the milk of pleaſures and delites, but al have their hammers and nails in their hands, to murder him in the brain, when he falleth aſleep. It hath in everie corner, a flattering Ioab, to imbrace with one arm, and kil with the other. A falſe Iudas, to give a kiſſe, and therwith to betray. Finally, it hath al the deceits, al the diſſimulations, al the flatteries, al the treaſons, that poſſibly may be deviſed. It hateth them, that love it: deceiveth them, that truſt it: afflicteth them, that ſerve it: reprocheth them, that honor it: damneth them, that follow it: and moſt of al forgetteth them, that labor and travel moſt of al for it. And to be breefe in this matter, do you what you can for this world, and love it, and adore it, as much as you wil : yet in the end you ſhal find it a right Nabal : who after many benefits received from David, yet when David came to have need of him, he anſwered; *Who is David? Or who is the ſon of Iſai, that I ſhould know him?* Vpon great cauſe then ſaid the prophet David; *O you children of men, how long wil you* be

Apo. 17. Iudic. 4. 2. Reg. 20. Luc. 22. 1. Reg. 25. Pſal. 4.

be ſo dul harted ? Why do you love vanitie, and ſeek after a lie ? He calleth the world not a lier, but a lie it ſelfe : for the exceeding great fraud and deceit, which it uſeth.

3 *How pleaſures of the world are thorns.*

38 The third name or propertie that Chriſt aſcribeth unto the pleaſures and riches of the world, is, that they are thorns : of which Saint Gregorie writeth thus; Who ever would have beleeved me, if I had called riches thorns, as Chriſt heer doth, ſeeing thorns do prik, and riches are ſo pleaſant ? And yet ſurely they are thorns; for that, with the priks of their careful cogitations, they tear, and make bloody the minds of worldly men. By which words, this holie father ſignifieth, that even as a mans * naked bodie, toſſed and tombled among manie thorns, cannot be but much rent and torn, and made bloodie with the pricks therof : ſo a worldly mans ſoul beaten with the cares and cogitations of this life, cannot but be vexed with reſtles pricking of the ſame, and wounded alſo with manie temptations of ſin, which do occur. This doth Salomon (in the places before alledged) ſignifie, when he doth not only cal the riches and pleaſures of this world; *Vanitie of vanities*, that is, the greateſt vanitie of al other vanities : but alſo *Affliction of ſpirit :* giving us to underſtand, that where

Hom. 15. in evang.

B. * But the words of Chriſt declare, that it is another thing that he did ſpecially reſpect therin : that is, the choking or deſtroieng of ſuch corn as was ſown among them ; and the utter extinguiſhing, or great hindering of al good motions of the ſpirit of God, in al thoſe that are worldly minded.

Ecc. 1. 2. 3. 4

where theſe vanities are, and the love of them once entered: there is no more the peace of God, which paſſeth al underſtanding: there is no longer reſt, or quiet of mind: but war of deſires; vexation of thoughts; tribulation of fears; pricking of cares; unquietnes of ſoul: which is indeed a moſt miſerable and pittiful affliction of ſpirit. Phil. 4.

39 And the reaſon heerof is, that as a clok can never ſtand ſtil from running, ſo long as the peazes do hang therat: ſo a worldly man, having infinite cares, cogitations, and anxieties hanging upon his mind, as peazes upon the clok, can never have reſt, or repoſe day or night, but is inforced to beat his brains, when other men ſleep, for the compaſſing of thoſe trifles, wherwith he is incombred. Oh, how manie rich men in the world do feel to be tru, that I now ſay? How many ambitious men do proove it daily, and yet wil not deliver themſelves out of the ſame? *A compariſon.*

40 Of al the plaegs ſent unto Egypt, that of the flies was one of the moſt troubleſome, and faſtidious. For, they never ſuffered men to reſt; but the more they were beaten off, the more they came upon them. So, of al the miſeries, and vexations, that God laieth upon worldlings, this is not the leſt, to be tormented with the cares of that, which they eſteem their greateſt felicitie: and cannot beat them off, by any means they can deviſe. They ruſh upon them Exod. 8.

in the morning, as ſoone as they awake; they accompanie them in the day; they forſake them not at night; they follow them to bed; they let them from their ſleep; they afflict them in their dreams: and finally, they are like to thoſe importune and unmerciful tyrans, which God threateneth to wicked men, by Ieremie the prophet; *Qui nocte ac die non dabunt requiem: Which ſhal give them no reſt, either by day or night:* and the cauſe heerof, which God alledgeth in the ſame chapter, is; *Quia abſtuli pacem meam à populo iſto (dicit Dominus) miſericordiam, & miſerationes: for that I have taken away my peace from this kind of people (ſaith God) I have taken away my mercie, and commiſerations:* a very heavy ſentence to al them, that lie under the yoke, and bondage of theſe miſerable vanities.

Ier. 16.

41 But yet the prophet Eſay hath a much more terrible deſcription of theſe mens eſtate; *They put their truſt in things of nothing, and do talk vanities: they conceive labor, and bring foorth iniquitie: they break the egs of ſerpents, and weave the webs of ſpiders: he that ſhal eat their egs ſhal die: and that which is hatched thence, ſhal be a cocatrice: their webs ſhal not make cloth, to cover them: for that, their works are unprofitable: and the work of iniquitie is in their hands.* Theſe are the words of Eſay, declaring unto us by moſt ſignificant ſimilitudes, how dangerous thorns the riches and pleaſures of this world are. And firſt he ſaith; *They put their hope in things of nothing, and do talk vanities:*

Eſai. 59.

The explication of the words of Eſay.

vanities: to ſignifie, that he meaneth of the vanities, and vain men of this world: who commonly do talk of the things which they love beſt, & wherin they place their greteſt affiance. Secondly he ſaith; *They conceive labor, and bring foorth iniquitie.* Alluding heerin, to the childbirth of women, who firſt do conceive in their womb; and after a great deal of travel, do bring foorth their infant: ſo worldly men, after a great time of travel, and labor in vanities, do bring foorth no other fruit, than ſin and iniquitie. For that is the effect of thoſe vanities, as he ſpeaketh in the ſame chapter, crieng out to ſuch kind of men; *Wo be unto you, which do draw iniquitie in the ropes of vanitie.*

42 But yet to expreſſe this matter more forcibly, he uſeth two other ſimilitudes, ſaieng; *They break the egs of ſerpents, and do weave the webs of ſpiders.* Signifieng by the one, the vanitie of theſe worldly cares: and by the other, the danger therof. The ſpider we ſee, taketh great pains and labor many dais togither, to weave hir ſelfe a web: and in the end, when al is done, commeth a puff of wind, or ſome other little matter, and breaketh al in peeces. Even as he in the Goſpel, which had taken great travel and care, in heaping riches togither in plucking down his old barns, building up of new: and when he was come to ſay to his ſoul; *Now be merry.* That night his ſoul was taken from him, and al his labor loſt. Therfore Eſay Luc. 12.

ſaith in this place, that *The webs of theſe weavers ſhal not make them cloth to cover them withal: for that their works are unprofitable.*

43 The other compariſon containeth matter of great danger and fear. For as the bird that ſitteth upon the egs of ſerpents, by breaking and hatching them, bringeth foorth a perilous broode, to hir own deſtruction: ſo thoſe that ſit abroode ůpon theſe vanities of the world (ſaith Eſay) do hatch at laſt their own deſtruction. The reaſon wherof is (as he ſaith) *For that the work of iniquitie is in their hand.* Stil harping upon this ſtring, that a man cannot love and follow theſe vanities, or intangle himſelfe with their ropes (as his phraſe is) but that he muſt indeed draw on much iniquitie therwith: that is, he moſt mingle much ſin and offence of God with the ſame: which effect of ſin, bicauſe it killeth the ſoul, that conſenteth unto it: therfore Eſay compareth it unto the broode of ſerpents, that killeth the bird which bringeth them foorth to the world. And finally Moiſes uſeth the like ſimilitudes, when he
Deu. 32. ſaith, of vain and wicked men; *Their vineyard is the vineyard of Sodomites, their grape is the grape of gall, and their cluſters of grapes are moſt bitter: their wine is the gall of dragons, and the poiſon of cotatrices uncurable.* By which dreadful and lothſome compariſons, he would give us to underſtand, that the ſweet pleaſures of this world are indeed deceits, and wil proove themſelues,

ſelves, one day, moſt bitter and dangerous.

44 The fourth point that we have to conſider, is, how this word *erumna*, that is, miſerie and calamitie, may be verified of the world, and the felicitie therof. Which thing, though it may appeer ſufficiently by that, which hath been ſaid before: yet wil I (for promiſe ſake) diſcuſſe it a little further in this place, by ſome particulars. And among many miſeries which I might heer recount; the firſt, and one of the greateſt, is, the brevitie and uncertaintie of al worldly proſperitie. Oh, how great a miſerie is this unto a worldly man, that would have his pleaſures, conſtant and perpetual; *O death, how bitter is thy remembrance* (ſaith the wiſe man) *unto a man that hath peace in his riches?* We have ſeen many men advanced, & not endured two moneths in their proſperitie: we have heard of divers married in great joy, and have not lived ſix daies in their felicitie: we have read of ſtrange matters in this kind; and we ſee with our eies no few examples daily. What a greefe was it (think you) to Alexander the great, that having ſubdued in twelve yeers, the moſt part of al the world, ſhould be then inforced to die, when he was moſt deſirous to live: and when he was to take moſt joy, and comfort of his victories? What a ſorrow was it to the rich man in the Goſpel, to hear upon the ſudden; *Hac nocte: Even this night thou muſt die?* What a miſerie wil this be to many worldlings, when it com-

4 *The fourth part, how the world is miſerie.*

Brevitie.

Eccl. 41.

1. Mac. 1.

Luc. 12.

commeth? Who now build pallaces; purchaſe lands; heap up riches; procure dignities; make marriages; join kindreds, as though there were never an end of theſe matters? What a doleful day, wil this be to them (I ſay) when they muſt forgo al theſe things, which they ſo much love? When they muſt be turned off, as princes mules are woont to be, at the journeis end: that is, their treaſure taken from them, and their gauld backs only left unto themſelves? For as we ſee theſe mules of princes go, al the day long, loden with treaſure, and covered with fair cloths, but at night ſhaken off, into a ſorrie ſtable, much bruſed & gauled, with the carriage of thoſe treaſures: ſo rich men that paſſe through this world, loden with gold, and ſilver; and do gaul greatly their ſouls in cariage therof, are deſpoiled of their burden at the day of death; and are turned off, with their wounded conſciences, to the lothſome ſtable of hel and damnation.

A compariſon.

Diſcontentments.

45 Another miſerie joined to the proſperitie of this world, is the greevous counterpeaze of diſcontentments, that everie worldly pleaſure hath with it. Run over everie pleaſure in this life, and ſee what ſawce it hath adjoined? Aske them that have had moſt proofe therof, whether they remain contented, or no? The poſſeſſion of riches is accompanied with ſo many fears, and cares, as hath been ſhewed: the advancement of honors is ſubject to al miſera-

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ble ſervitude that may be deviſed: the *pleſure of the fleſh, though it be lawful and honeſt; yet is it called by Saint Paul *Tribulation of the fleſh:* but if it be with ſin, ten thouſand times more is it environed with al kind of miſeries.

B.

*It ſelfe is not ſo called: but it is ſaid, that thoſe that marrie ſhould have tribulation in the fleſh: which is in reſpect of the cares & moleſtations that cõmõly hang (or ſpecially at that time, as the caſe ſtood with them) on the married eſtate. 1.Cor.7.28.

46 Who can reckon up the calamities of our bodie? So manie diſeaſes; ſo manie infirmities; ſo many *miſchances; ſo manie dangers? Who can tel the paſſions of our mind that do afflict us, now with anger; now with ſorow; now with envie; now with furie? Who can recount the adverſities, and miſeries, that come by our goods? Who can nũber the hurts and diſcontentations, that daily inſu upon us, from our neighbors? One calleth us into law for our goods: another purſueth us for our life: a third, by ſlander impugneth our good name: one afflicteth

Miſeries of bodie.

B.

*Wheras chance and fortune are uſed of us in much like ſenſe, though the ſenſe & meaning of thoſe that are inſtructed in the faith be good, referring al to the providence of God: yet ſeeing that Saint Auguſtine long ſince was ſorie, that he had ſo much uſed ſuch words (as appeereth, Retr.1. c.1.) it were good that we alſo ſhould more warily decline ſuch words, as others have ſo prophanely abuſed. And better were it a great deal to ſay, that ſuch things are of the hand of God.

Of mind.

Of goods.

Of neighbors.

teth us by hatred; another by envie; another by flatterie; another by deceit; another by revenge; another by falſe witnes; another by open arms. There are not ſo manie dais, nor hours in our lives, as there are miſeries and contrarieties in the ſame. And further than this, the evil hath this prerogative above the good, in our life; that one defect only overwhelmeth and drowneth a great number of good things togither: as if a man had al the felicities heaped togither, which this world could yeeld, and yet had but one tooth out of tune: al the other pleaſures would not make him merrie. Heerof you have a cleere example in Aman, cheefe counceller of king Aſſuerus:
Heſter. 5. who, for that, Mardocheus the Iew did not riſe to him when he went by, nor did honor him, as other men did: he ſaid to his wife & frinds, that al his other felicities were nothing, in reſpect of this one affliction.

The miſerie of blindnes. 47 Ad now to this miſerie of darknes and blindnes, wherin worldly men live (as in part I have touched before) moſt fitly prefigured by
Exo. 10. the palpable darknes of Egypt, wherin no man could ſee his neighbor; no man could ſee his work; no man could ſee his way: ſuch is the darknes wherin worldly men walk. *They have*
Mat. 13. *eies, but they ſee not*, ſaith Chriſt: that is, though they have eies to ſee the matters of this world: yet they are blind, for that they ſee not the things they ſhould ſee indeed. *The children of this*

this world are wiſer in their generation, than the children of light. But that is only in matters of this world, in matters of darknes, not in matters of light, wherof they are no children: *For that the carnal man underſtandeth not the things which are of God.* Walk over the world, and you ſhal find men as ſharp eied as egles in things of the earth: but the ſame men as blind as beetles in matters of heaven. Therof enſu thoſe lamentable effects, that we ſee daily of mans laws ſo carefully reſpected, and Gods commandements ſo contemptuouſly rejected: of earthly goods ſought for, and heavenly goods not thought upon: of ſo much travel taken for the bodie, and ſo little care uſed for the ſoul. Finally, if you wil ſee in what great blindnes the world doth live, remember that Saint Paul comming from a worlding to be a good Chriſtian, had ſcales taken from his eies by Ananias, which covered his ſight before, when he was in his pride, and ruff of the world. Luc. 16. 1.Cor. 2. Acts. 9.

48 Beſide al theſe miſeries, there is yet another miſerie, greater in ſome reſpect, than the former; & that is, the infinit number of temptations, of ſnares, of intiſements in the world, wherby men are drawn to perdition daily. Athanaſius writeth of Saint Anthonie the hermite, that God revealed unto him, one day, the ſtate of the world, and he ſaw it al hanged ful of nets in every corner, and divels ſitting by, *Temptations and dangers.* *Athan. in vita Anthonij.*

to

to watch the same. The prophet David to signifie the very same thing; that is, the infinite multitude of snares in this world, saith; *God shal raign snares upon sinners.* That is, God shal permit wicked men to fal into snares: which are as plentiful in the world, as are the drops of rain, which fal down from heaven. Every thing almost is a deadly snare, unto a carnal, and loose harted man. Every sight that he seeth; every word that he heareth; every thought that he conceiveth: his youth; his age; his frinds; his enimies; his honor; his disgrace; his riches; his povertie; his companie keeping; his prosperitie; his adversitie; his meat that he eateth; his apparel that he weareth: al are snares, to draw him to destruction, that is not watchful.

Pfal. 10.

Facilitie of sinning.

49 Of this then, and of the blindnes declared before, doth follow the last, and greatest miserie of al, which can be in this life: and that is; the facilitie wherby worldly men do run into sin. For truly saith the scripture; *Miseros facit populos peccatum: Sin is the thing that maketh people miserable.* And yet, how easily men of the world do commit sin, and how little scruple they make of the matter, Iob signifieth, when talking of such a man, he saith; *Bibit quasi aquam iniquitatem: He suppeth up sin, as it were water.* That is, with as great facilitie, custome, and ease, passeth he down any kind of sin, that is offered him, as a mā drinketh water, when he is a thirst.

Prou. 14.

Iob. 15.

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He that wil not beleeve the ſaieng of Iob: let him prove a little, by his own experience, whether the matter be ſo or no: let him walk out in to the ſtreets, behold the doings of men, view their behavior, conſider what is done in ſhops; in hals; in conſiſtories; in judgement ſeats; in pallaces; and in common meeting places abroad: what lieng; what ſlandering; what deceiving there is. He ſhal find, that of al things, wherof men take any account, nothing is ſo little accounted of, as to ſin. He ſhal ſee juſtice ſold; veritie wreſted; ſhame loſt; and equitie deſpiſed. He ſhal ſee the innocent condemned; the giltie delivered; the wicked advanced; the vertuous opreſſed. He ſhal ſee many theves floriſh; many uſurers bear great ſway; many murderers & extortioners reverenced & honored; many fools put in authoritie; and divers, which have nothing in them but the form of men, by reaſon of money to be placed in great dignities, for the government of others. He ſhal hear at every mans mouth, almoſt, vanitie, pride, detraction, envie, deceit, diſſimulation, wantonnes, diſſolution, lieng, ſwearing, perjurie, and blaſpheming. Finally, he ſhal ſee the moſt part of men, to govern themſelves abſolutely, even as beaſts do, by the motion of their paſſions, not by law of juſtice, reaſon, religion, or vertu. *The ſinful ſtate of the world.*

50 Of this doth inſu the fift point that Chriſt toucheth in his parable, and which I pro- *5 The fift part of this chapter.*

promiſed heer to handle: to wit, that the love of this world choketh up, and ſtrangleth every man, whom it poſſeſſeth, from al celeſtial and ſpiritual life; for that it filleth him with a plain contrarie ſpirit, to the ſpirit of God. The apoſtle ſaith; *Si quis ſpiritum Chriſti non habet, hic non eſt eius? If any man hath not the ſpirit of Chriſt, this fellow belongeth not unto him.* Now, how contrarie the ſpirit of Chriſt, and the ſpirit of the world is, may appeer by the fruits of Chriſts ſpirit reckoned up by Saint Paul unto the Galathians: to wit; *Charitie*, which is the root and mother of al good works: *Ioy*, in ſerving God: *Peace*, or tranquillitie of mind in the ſtorms of this world: *Patience*, in adverſitie: *Longanimitie*, in expecting our reward: *Bonitie*, in hurting no man: *Benignitie*, in ſweet behavior: *Gentleneſs*, in occaſion given of anger: *Faithfulnes*, in performing our promiſes: *Modeſtie*, without arrogancie: *Continencie*, from al kind of wickednes: *Chaſtitie*, in conſerving a pure mind in a clean and unſpotted bodie. *Againſt theſe men* (ſaith Saint Paul) *there is no law.* And in the very ſame chapter he expreſſeth the ſpirit of the world by the contrarie effects, ſaieng; *The works of fleſh are manifeſt, which are, fornication, uncleannes, wantonnes, lecherie, idolatrie, poiſonings, enmities, contentions, emulations, wrath, ſtrife, diſſention, ſects, envie, murder, droonkennes, gluttonie, and the like: of which I foretel you, as I have told you before, that thoſe men which do ſuch things ſhal never obtain the kingdome*

Rom. 8.

Gal. 5. *The effects of the ſpirit of Chriſt.*

Gal. 5. *The effects of the ſpirit of this world.*

kingdome of heaven.

51 Heer now may every man judge of the spirit of the world, and the spirit of Christ: and (applieng it to himselfe) may conjecture whether he holdeth of the one, or of the other. Saint Paul giveth two pretie short rules in the very same place to trie the same. The first is; *They which are of Christ, have crucified their flesh, with the vices, and concupiscences therof.* That is, they have so mortified their own bodies, as they strive against al the vices & sins repeated before, and yeeld not to serve the concupiscences or temptations therof. The second rule is; *If we live in spirit, then let us walk in spirit.* That is, our walking and behavior is a sign whether we be alive or dead. For if our walking be spiritual, such as I have declared before by those fruits therof: then do we live & have life in spirit: but if our works be carnal, such as S. Paul now hath described: then are we carnal and dead in spirit, neither have we any thing to do with Christ, or portion in the kingdome of heaven. And for that al the world is ful of those carnal works, and bringeth foorth no fruits indeed of Christs spirit, nor permitteth them to grow up or prosper within hir: thence is it, that the scripture alwais putteth Christ, and the world for opposite and open enimies.

Two rules of S. Paul to know our spirit.

Gal. 5.

Christ and the world enimies.

52 Christ himselfe saith, that *The world cannot receive the spirit of truth.* And again, in the same Evangelist he saith; that *Neither he, nor any of his* Iohn. 14. Ioh. 15. 17.

are of the world, though they live in the world. And yet further, in his moſt vehement praier unto
Iohn.17. his father; *Pater iuſte, mundus te non cognovit: Iuſt father, the world hath not known thee.* For which
Iohn. 2. cauſe S. Iohn writeth; *If any man love the world, the love of the father is not in him.* And yet further
Iaco. 4. Saint Iames, that *Whoſoever but deſireth to be frind of this world, is therby made an enimie to God.* What wil worldly men ſay to this? Saint Paul
1.Cor.11. affirmeth plainly, that this world is to be damned. And Chriſt inſinuateth the ſame in Saint
Iohn.12. Iohns Goſpel: but moſt of al, in that wonderful fact of his, when praieng to his father, for other matters, he excepteth the world by
Iohn.17. name; *Non pro mundo rogo*, ſaith he: *I do not aske mercie, and pardon for the world; but for thoſe which thou haſt given me out of the world.* Oh, what a
Iohn. 1. dreadful exception is this, made by the ſavior
Luc. 23. of the world; by the lamb, that taketh away al ſins; by him that asked pardon, even for his tormentors, and crucifiers, to except now the world by name from his mercie? Oh that worldly men would conſider but this one point only: they would not (I think) live ſo void of fear as they do.

53 Can any man marvel now why Saint Paul
Rom.12. crieth ſo carefully to us; *Nolite conformari huic ſeculo: Conform not your ſelves to this world?* And
Titus. 2. again; *That we ſhould renounce utterly al worldly deſires?* Can any marvel why Saint Iohn, which was moſt privie, above al others, to Chriſts holie

lie meaning heerin, ſaith to us in ſuch earneſt ſort: *Nolite diligere mundum, neque ea quæ in mundo ſunt: Do not love the world, nor any thing that is in the world.* If we may neither love it, nor ſo much as conform our ſelves unto it, under ſo great pains (as are before rehearſed) of the enmitie of God and eternal damnation: what ſhal become of thoſe men that do not only conform themſelves unto it, and the vanities therof: but alſo do follow it; ſeek after it; reſt in it; and do beſtow al their labors, and travels upon it. 1.Ioh. 2.

54 If you ask me the cauſe why Chriſt ſo hateth and abhorreth this world: Saint Iohn telleth you; *Quia mundus totus in maligno poſitus eſt: For that al the whole world is ſet on naughtines*; for that it hath a ſpirit contrarie to the ſpirit of Chriſt, as hath been ſhewed; for that it teacheth pride, vain glorie, ambition, envie, revenge, malice, with pleaſures of the fleſh, and al kind of vanities: and Chriſt on the contrarie ſide, humilitie, meeknes, pardoning of enimies, abſtinence, chaſtitie, ſufferance, mortification, bearing the croſſe, with contempt of al earthly pleaſures: for that it perſecuteth the good, and advanceth the evil: for that it rooteth out vertu, and planteth al vice: and finally, for that it ſhutteth the doores againſt Chriſt when he knocketh, and ſtrangleth the hart that once it poſſeſſeth. *Why Chriſt hateth the world.* 1.Ioh. 5. Apoc. 3.

55 Wherfore to conclude this part, ſeeing

A deſcription of the world.

this world is ſuch a thing as it is: ſo vain, ſo deceitful, ſo troubleſom, ſo dangerous: ſeeing it is a profeſſed enimie to Chriſt, excommunicated and damned to the pit of hel: ſeeing it is (as one father ſaith) an ark of travel; a ſchoole of vanities; a feat of deceit; a labirinth of error: ſeeing it is nothing els but a barren wildernes; a ſtonie feeld; a dirtie ſtie; a tempeſtuous ſea: ſeeing it is a grove ful of thorns; a medow ful of ſcorpions; a floriſhing garden without fruit; a cave ful of poiſoned and deadly baſiliſks: ſeeing it is finally (as I have ſhewed) a fountain of miſeries; a river of tears; a feined fable; a delectable frenſie: ſeeing (as *Auſp.39.* Saint Auſten ſaith) the joy of this world hath nothing els but falſe delite; tru aſperitie; certain ſorrow; uncertain pleaſure; travelſom labour; fearful reſt; greevous miſerie; vain hope of felicitie: ſeeing it hath nothing in it (as ſaint *Hom.22.ad pop.Antioc.* Chryſoſtom ſaith) but tears, ſhame, repentance, reproch, ſadnes, negligences, labors, terrors, ſiknes, ſin, and death it ſelfe: ſeeing the worlds repoſe is ful of anguiſh; his ſecuritie without foundation; his fear without cauſe; his travels without fruit; his ſorrow without profit; his deſires without ſucceſſe; his hope without reward; his mirth without continuance; his miſeries without remedies: ſeeing theſe and a thouſand evils more are in it, and no one good thing can be had from it: who wil be deceived with this viſard, or allured with this

this vanitie heerafter? Who wil be ſtaied from the noble ſervice of God by the love of ſo fond a trifle as is the world? And this, to a reaſonable man may be ſufficient, to declare the inſufficiencie of this third impediment.

56 But yet for the ſatiſfieng of my promiſe in the beginning of this chapter: I have to ad a word or two in this place, how we may avoid the danger of this world; and alſo uſe it unto our gain and commoditie. And for the firſt to avoid the dangers, ſeeing there are ſo manie ſnares and traps, as hath been declared: there is no other way but only to uſe the refuge of birds, in avoiding the dangerous ſnares of fowlers: that is, to mount up into the air, and ſo to fly over them al. *Frustra iacitur rete ante oculos pennatorum*, ſaith the wiſe man: that is, *The net is laid in vain before the eies of ſuch as have wings, and can flie.* The ſpies of Hiericho, though manie ſnares were laid for them by their enimies: yet they eſcaped al, for that they walked by hils ſaith the ſcripture: wherunto Origin alluding, ſaith; that There is no way to avoid the dangers of this world, * but to walk upon hils, and to imitate David, that ſaid; *Levavi oculos meos ad montes, unde veniet auxiliū mihi: I lifted up mine eies unto the hils, whence al mine aid and aſſiſtance came*, for avoiding the ſnares of this world. And then ſhal we ſay with the ſame David; *Anima noſtra ſicut paſſer erepta eſt de laqueo venantium: Our ſoul is delivered as a ſparrow*

The laſt part of this chapter, how we may avoid the evil of the world.

Prou. 1.

Hom. 1. in Ioſue. B.

* Though the matter be good: yet hardly doth it ſtand by theſe places. Pſa. 120. Pſa. 123.

from the ſnare of the fowlers. We muſt ſay with
Phil. 3. Saint Paul; *Our converſation is in heaven.* And then ſhal we little fear al theſe deceits, and dangers upon earth. For as the fowler hath no hope to catch the bird, except he can allure hir to pitch and come down, by ſome means: ſo hath the divel, no way to intangle us, but to
Mat. 4. ſay as he did to Chriſt; *Mitte te deorſum: Throw thy ſelfe down:* that is, pitch down upon the baits, which I have laid: eat and devour them: enamor thy ſelfe with them: tie thine appetite unto them, and the like.

57 Which groſſe and open temptation he that wil avoid, by contemning the allurement of theſe baits: by flieng over them; by placing his love and cogitations in the mountains of heavenly joies and eternitie: he ſhal eaſily eſcape al dangers and perils. King David was
Pſal. 72. paſt them al, when he ſaid to God; *What is there for me in heaven, or what do I deſire beſides thee upon earth? My fleſh and my hart have fainted for deſire of thee. Thou art the God of my hart, and my portion (O Lord) for ever.*

58 Saint Paul alſo was paſt over theſe dan-
Gal. 6. Phil. 3. 2. Cor. 10. gers, when he ſaid; that *Now he was crucified to the world, & the world unto him:* and that *He eſteemed al the wealth of this world as meer doong:* and that albeit he lived in fleſh, yet lived he not according to the fleſh. Which glorious example if we would follow, in contemning and deſpiſing the vanities of this world, and fixing our mind

minds, in the noble riches of Gods kingdome to come: the ſnares of the divel would prevail nothing at al againſt us in this life.

59 Touching the ſecond point: how to uſe the riches and commodities of this world to our advantage: Chriſt hath laid down plainly the means; *Facite vobis amicos de Mammona iniquitatis: Make unto you frinds of the riches of iniquitie.* The rich glutton might have eſcaped his torments, and have made himſelfe an happie man by help of worldlie wealth, if he would: and ſo might manie a thouſand which now live, and wil go to hel for the ſame. Oh that men would take warning, and be wiſe whiles they have time. Saint Paul ſaith; *Deceive not your ſelves: looke what a man ſoweth, and that ſhal he reap.* What a plentiful harveſt then might rich men provide themſelves, if they would: which have ſuch ſtore of ſeed, and ſo much ground offered them daily to ſow it in? Why do they not remember that ſweet harveſt ſong; *Come ye bleſſed of my father, enter into the kingdome prepared for you: for I was hungrie, and you fed me: I was thirſtie, and you gave me to drink: I was naked, and you apparele me.* Or if they do not care for this: why do they not fear at leaſt the blak *Sanctus* that muſt be chaunted to them for the contrarie; *Agite nunc divites, plorate, ululantes in miſerijs veſtris quæ advenient vobis: Go to now you rich men, weep, and howl in your miſeries, that ſhal come upon you?*

How to uſe worldly wealth to our advantage.

Luc. 16.

Luc. 16.

Gal. 4.
2. Cor. 9.

Mat. 25.

Iaco. 5.

Dam. in hiſt. Barlaam & Ioſaphat. A parable.

60 The holie father Iohn Damaſcen reporteth a parable of Barlaam the hermite, to our purpoſe. There was (ſaith he) a certain citie, or common welth, which uſed to chooſe themſelves a king from among the pooreſt ſort of the people, and to advance him to great honor, wealth, and pleaſures for a time: but after a while, when they were wearie of him, their faſhion was to riſe againſt him, and to deſpoile him of al his felicitie, yea, the very cloths of his bak, and ſo to baniſh him naked into an iland of a far country: where bringing nothing with him, he ſhould live in great miſerie, and be put to great ſlaverie for ever. Which practiſe one king at a certain time conſidering, by good adviſe (for al the other, though they knew that faſhion, yet through negligence, and pleaſures of their preſent felicitie cared not for it) took reſolute order with himſelfe how to prevent this miſerie: which was by this means; He ſaved every day great ſums of money from his ſuperfluities, and idle expenſes, and ſo, ſecretly made over before hand a great treaſure unto that iland, wherunto he was in danger daily to be ſent. And when the time came that indeed they depoſed him from his kingdom, and turned him away naked, as they had done the other before: he went to the iland with joy and confidence, where his treaſure lay, and was received there with exceeding great triumph, and placed preſently in greater glory than ever

he

he was before.

61 This parable (drawing ſomwhat neer to that which Chriſt put of the evil ſteward, teacheth as much as at this preſent needs to be ſaid in this point. For the citie or common wealth is this preſent world, which advanceth to authoritie, poore men: that is, ſuch as come naked into this life, and upon the ſudden when they look leaſt for it, doth it pul them down again & turneth them naked into their graves, and ſo ſendeth them into another world: where bringing no treaſure with them, they are like to find little favor, and rather eternal miſerie. The wiſe king that prevented this calamitie, is he, which in this life (according to the counſel of Chriſt) doth ſeek to lay up treaſure in heaven, againſt the day of his deth, when he muſt be baniſhed hence naked, as al the princes of that citie were. At which time if their good deeds do follow them (as God promiſeth) then ſhal they be happie men; and placed in much more glorie than ever this world was able to give them. But if they come without oil in their lamps: then is there nothing for them to expect; but *Neſcio vos: I know not you.* And when they are known;

The application of this parable.

Luc. 12.

Apo. 14. Mat. 25.

Ite maledicti in ignem eternum: Mat. 25.
Go you accurſed into fire everlaſting.

CHAP.

CHAP. IIII.

Of the fourth impediment: which is, too much presuming of the mercie of GOD.

THere are a certain kind of people in the world, who wil not take the pains to think of, or to allege any of the said impediments before; but have a shorter way for al, and more plausible, as it semeth to them: and that is, to lay the whole matter upon the bak of Christ himselfe, and to answer what soever you can say against them, with this only sentence; *God is merciful.* Of these men may Christ complain with the prophet, saieng; *Supra dorsum meum fabricaverunt peccatores, prolongaverunt iniquitatem: Sinners have built upon my bak, they have prolonged their iniquitie.* By which words we may account our selves charged, that prolonging of iniquities, in hope of Gods mercie, is to build our sins on his bak. But what followeth? Wil God bear it? No verily: for the next words insuing are; *Dominus iustus, concidet cervices peccatorum: God is iust, he wil cut in sunder the neks of sinners.* Heer are two cooling cards, for the two warm imaginations before. Mean you (Sir) to prolong your iniquitie, for that God is merciful? Remember also, that he is

Psa. 128.

Building on Gods bak.

B. *Though it stand not on the natural sense of this place: yet is it that in effect, which is rebuked, Rom. 6. 1.*

is just, saith the prophet. Are ye gotten up, upon the bak of God, to make your nest of sin there? Take heed: for he wil fetch you down again, and break your nek downward, except ye repent: for that indeed there is no one thing which may be so injurious to God, as to make him the foundation of our sinful life, which lost his own life for the extinguishing of sin.

How God is both merciful and iust.

2 But you wil say; And is not God then merciful? Yes truly (deer brother) he is most merciful, and there is neither end, nor measure of his mercie. He is even mercie it selfe: it is his nature and essence: and he can no more leave to be merciful, than he can leave to be God. But yet (as the prophet heer saith) he is just also. We must not so remember his mercie, as we forget his justice. *Dulcis & rectus Dominus: Our Lord is sweet, but yet upright and iust too,* saith David: and in the same place; *All the wais of the Lord are mercie & truth.* Which words holie Barnard expounding in a certain sermon of his, saith thus; There be two feete of the Lord, wherby he walketh his wais: that is, mercie, and truth; and God fasteneth both these feete upon the harts of them, which turn unto him. And every sinner that wil truly convert himselfe, must lay hand fast on both these feet. For if he should lay hands on mercie only, letting passe truth and justice: he would perish by presumption. And on the other side, if he shuld apprehend justice only, without mercie: he would

Psal. 24.

Ser. 52. parvorum.

The two feet of God.

would perish by desperation. To the end therfore that he may be saved: he must humbly fal down and kisse both these feet: that in respect of Gods justice he may retain fear: and in respect of his mercie, he may conceive hope. And in another place; Happie is that soul, upon which our Lord Iesus Christ hath placed both his feet. I wil not sing unto thee judgement alone, nor yet mercie alone (my God;) but I wil sing unto thee, with the prophet David, mercie and judgement joined togither. And I wil never forget these justifications of thine.

Serm.6. in Cant.

Psa.101.

Psa.148.

Tract.33. in Iohn.

3 Saint Austen handleth this point most excellently in divers places of his works: Let them mark (saith he) which love so much mercie and gentlenes in our Lord: let them mark (I say) and fear also his truth. For (as the prophet saith) God is both sweet and just. Dost thou love that he is sweet? Fear also that he is just. As a sweet Lord, he said; *I have held my peace at your sins:* but as a just Lord, he addeth; *And think you that I wil hold my peace stil?* God is merciful, and ful of mercies, say you: it is most certain: yea ad unto it, that *He beareth long.* But yet fear that, which commeth in the verses end; *Et verax*: that is, *He is also true and just.* There be two things, wherby sinners do stand in danger: the one, in hoping too much (which is presumption:) the other, in hoping too little, which is desperation. Who is deceived by hoping too much? He which saith unto

Psal.24.

Psa.102.

Two dangers of sinners.

to himselfe; God is a good God; a merciful God: and therfore I wil do what pleaseth me. And why so? Bicause God is a merciful God; a good God; a gentle God. These men run into danger by hoping too much. Who are in danger by despair? Those, which seeing their sins greevous, and thinking it now unpossible to be pardoned, say within themselves; Wel, we are once to be damned: why do not we then, whatsoever pleaseth us best in this life? These men are murdered by desperation; the other by hope. What therfore doth God for gaining of both these men? To him which is in danger by hope, he saith; *Do not say with thy selfe; The mercie of God is great, he wil be merciful to the multitude of my sins: for the face of his wrath is upon sinners.* To him that is in danger by desperation, he saith; *At what time soever a sinner shal turn himselfe to me, I wil forget his iniquities.* Thus far S. Austen, beside much more which he addeth in the same place, touching the great peril and follie of those, which upon vain hope of Gods mercie do persevere in their evil life. Eccl. 5. Eze. 18.

4. It is a very evil consequent, and most unjust kind of reasoning, to say; That forsomuch as God is merciful and long suffering, therfore wil I abuse his mercie, and continu in my wickednes. The scripture teacheth us not to reason so, but rather quite contrarie; God is merciful, and expecteth my conversion, and the longer he expecteth, the more greevous wil be his

his puniſhment when it commeth, if I neglect this patience. And therfore I ought preſently to accept of his mercie. So reaſoneth S. Paul, which ſaith; *Doſt thou contemn the riches of his long ſuffering, and gentlenes? Doſt thou not know that the patience of God towards thee, is uſed to bring thee to repentance? But thou through the hardnes of thy hart and irrepentant mind doſt hoord up to thy ſelfe wrath, in the day of vengeance, at the revelation of Gods iuſt iudgement.* In which words Saint Paul ſignifieth, that the longer that God ſuffereth us with patience in our wickednes, the greater heap of vengeance doth he gather againſt us, if we perſiſt obſtinate in the ſame.

Rom. 2.

Wherto Saint Auſten addeth another conſideration of great dread and fear: and that is; If he offer thee grace (ſaith he) to day: thou knoweſt not whether he wil do it to morrow or no. If he give thee life and memorie this week: thou knoweſt not whether thou ſhalt enjoy it the next week or no.

Tract. 33. in Ioan.

Gods goodnes nothing helpeth thoſe that perſevere in ſin.

5 The holie prophet beginning his seventith and ſecond pſalme of the dangerous proſperitie of worldlie men, uſeth theſe words of admiration; *How good a God, is the God of Iſrael unto them that be of a right hart!* And yet in al that pſalme, he doth nothing els but ſhew the heavie juſtice of God towards the wicked, even when he giveth them moſt proſperities and worldlie wealth: and his concluſion is; *Behold (O Lord) they ſhal periſh which depart from thee: thou*

Pſal. 72.

thou hast destroied al those that have broken their faith of wedlok with thee. By which is signified, that, how good soever God be unto the just: yet that pertaineth nothing to the releefe of the wicked, who are to receive just vengeance at his hands, amidst the greatest mercies, bestowed upon the godlie. *The eies of the Lord are upon the iust* (saith the same prophet) *and his ears are bent to hear their praiers: but the face of the Lord is upon them that do evil, to destroy their memorie from out the earth.* Psal. 33.

6 It was an old practise of deceiving prophets, resisted strongly by the prophets of God, to crie; Peace, peace, unto wicked men: when indeed there was nothing towards them but danger, sword, and destruction, as the tru prophets foretold, and as the event prooved. Wherfore, the prophet David giveth us a notable and sure rule, to govern our hope and confidence withal; *Sacrificate sacrificium iustitie, & sperate in Domino: Do you sacrifice unto God the sacrifice of righteousnes, and then trust in him.* Wherwith Saint Iohn agreeth, when he saith; *If our hart or conscience do not reprehend us for wicked life: then have we confidence with God:* as who would say; If our conscience be giltie of lewd and wicked life, and we resolved to dwel and continu therin: then in vain have we confidence in the mercies of God, unto whose just judgement we stand subject for our wickednes. Ier. 6. 8. Eze. 13. 1. Ioh. 3.

7 It

The severitie of Gods punishment upon sin.

7 It is most woonderful and dreadful to consider, how God hath used himselfe towards his best beloved in this world, upon offence given by occasion of sin: how easily he hath changed countenance; how soon he hath broken off frindship; how streightly he hath taken account; and how severely he hath punished. The Angels that he created with so great care and love, and to whom he imparted so singular privileges, of al kind of perfections, as he made them almost very gods (in a certain maner) committed but only one sin of pride, against his majestie, and that only in thought, as Divines do hold: and yet presently, al that good wil and favor was changed into justice: and that also so severe, as they were thrown down to eternal torments, without redemption, chained for ever, to abide the rigor of hel fire and intollerable darknes.

The Angels.

Esai. 14.

2. Pet. 2. Ep. Iud.

Adam and Eve.

8 After this, God made himselfe another new frind of flesh and blood, which was our father Adam in paradise; where God conversed with him, so frindly and familiarly, as is most woonderful to consider: he called him; he talked with him; he made al creatures in the world subject unto him: he brought them al before him, to the end that he, and not God, should give them their names: he made a mate and companion for him: he blessed them both: and finally, shewed al possible tokens of love, that might be. But what insued? Adam com-

committed but one sin: and that, at the intisement of another: and that also a sin not of so verie great importance (as it may seem to mans reason) being but the eating of the tree forbidden, and yet the matter was no sooner done, but al frindship was broken between God and him: he was thrust out of paradise, condemned to perpetual miserie, and al his posteritie to eternal damnation, togither with himselfe, if he had not repented. And how severely this greevous sentence is executed, may sufficiently appeer by this, that infinite millions of people, even the whole race of mankind, is for it, cast down unto the unspeakable torments of hel: excepting those few, that since are ransomed by the comming down of Gods own son, the second person in Trinitie, into this flesh; and by his intollerable sufferings, and death in the same.

Moises and Aaron. Num. 20. 27. 33. Deut. 10. 32. 34.

9 The two miracles of the world, Moises and Aaron were of singular authoritie and favor with God: insomuch as they could obtain great things at his hands for other men: & yet when they offended God once themselves, at the waters of contradictiō in the desart of Sin, for that they dowted somwhat of the miracle promised to them from God, & therby did dishonor his majestie before the people, as he saith: they were presently rebuked most sharply for the same: & though they repented hartily that offence; and so, obtained remission of the

fault or guilt: yet was there laid upon them a greevous chastisement for the same: and that was, that they shuld not enter themselves into the land of promise: but should die when they came within the sight therof. And albeit they intreated God most earnestly for the release of this penance: yet could they never obtain the same at his hands: but alwais he answered them; *Seeing you have dishonored me before the people, you shal die for it, and shal not enter into the land of promise.*

Saul. 10 In what special great favor was Saul with God, when he chose him to be the first king of the peple: caused Samuel the prophet so much to honor him; and to anoint him prince upon Gods own inheritance, as he calleth it? When he commended him so much, and took such tender care over him? And yet afterward, for that he brake Gods commandement, in reserving certain spoils of war, which he should have destroied: yea, though he reserved them to honor God withal, as he pretended: yet was he presently cast off by God; degraded of his dignitie; given over to the hands of an evil spirit; brought to infinite miseries (though he shifted out for a time) and finally, so forsaken and abandoned by God, as he slew himselfe: his sons were crucified or hanged on a crosse by his enimies; and al his family and linage extinguished for ever.

1.Reg.10. and 11. Acts.13. 1.Reg.13. 15.16. 1.Reg.16. 1.Reg.31. 1.Par.10. 2.Sam.21.6

David. 11 David was the chosen and deer frind of God,

God, and honored with the title of *One that was according to Gods own hart*. But yet, assoon as he had sinned: the prophet Nathan was sent to denounce Gods heavie displeasure and punishment upon him. And so it insued, notwithstanding that he sorrowed and humbled himselfe so much, as he did for the sin that he had done: as may appeer by his fasting, praier, weeping, wearing of sak, * eating of ashes, and the like. By which is evident, that how great Gods mercie is to them that fear him: so great is his justice to them that offend him.

2.Reg.12. Psal.34.68. 108.101. Psal. 29. B.

* In this the sense is rather to be regarded: than the words to be streitly urged.

12 The scripture hath infinite examples of this matter, as the rejection of Cain and his posteritie streight upon his murder: the pittiful drowning of the whole world in the time of Noe: the dreadful consuming of Sodom and Gomorra, with the cities about, by fire and brimstone: the sending down quik to hel of Chore, Dathan, and Abyron; with the slaughter of two hundred and fiftie their adherents, and many thousands of the people besides, for rebellion against Moises & Aaron: the sudden killing of Nadab, and Abju, sons of Aaron, and chosen preests, for once offering of * other fire on the altar, than was appointed them: the most terrible striking dead of Ananias and Saphira, for retaining some part of their own goods, by deceit, from the apostles: with manie mo such examples, which the scripture doth recount.

Gen. 4. Gen. 8. Gen.19. Num.16. Leui.10. B.

* Wherin also we may see what those may look for that worship God with mens traditions, or otherwise than he hath appointed. Acts. 5.

The heavinesse of Gods hand.

13 And for the greevousnes of Gods justice, and heavines of his hand, when it lighteth upon us, though it may appeer sufficiently by al these examples before alleged, wherin the particular punishments (as you see) are most rigorous: yet wil I repeat one act of God more, out of the scripture, which expresseth the same in woonderful maner.. It is wel known that Benjamin among al the twelve sons of Iacob, was the deerest unto his father, as appeereth in the book of Genesis, and therfore also greatly respected by God: and his tribe placed in the best part of al the land of promise, upon the division therof, having Ierusalem, Iericho, and other the best cities within it. Yet notwithstanding for one only sin committed by certain private men in the citie of Gabaa, upon the wife of a levite, God punished the whole tribe in this order, as the scripture recounteth. He caused al the other eleven tribes to rise against them: and first, to come to the house of God in Silo, to aske his advise, and follow his direction in this war against their brethren. And thence having by Gods appointment entered battel twice with the tribe of Benjamin, the third day God gave them so great a victorie, as they slew al the living creatures, within the compasse of that tribe, except only six hundred men that escaped away into the desart: the rest were slain, both man, woman, children, and infants, togither with al the beasts, and cattel,

Gen. 42. 43.

Iosu. 18.

Iudi. 19. 20.

cattel, and al the cities, villages, and houſes burnt with fire. And al this, for one ſin committed, only at one time, with one woman.

14 And who wil not then confeſſe with Moiſes, that *God is a iuſt God, a great God, and a terrible God?* Who wil not confeſſe with Saint Paul; *It is horrible to fal into the hands of the living God?* Who wil not ſay with holie David; *A iudicijs tuis timui: I have feared at the remembrance of thy iudgements.* If God would not ſpare the deſtroieng of a whole tribe for on ſin only; if he would not pardon Chore, Dathan, and Abiron for once; the ſons of Aaron for once; Ananias, and Saphyra, for once; if he would not forgive Eſau, though afterward he ſought the bleſſing with tears as the apoſtle ſaith; if he would not remit the puniſhment of one fault to Moiſes and Aaron, though they asked it with great inſtance; if he would not forgive one prowd cogitation, unto the angels; nor once eating of the tree forbidden unto Adam, without infinite puniſhment; nor would paſſe over the cup of affliction from his own Son, though he asked it thriſe upon his knees, with the ſweat of blood: what reaſon haſt thou to think that he wil let paſſe ſo many ſins of thine unpuniſhed? What cauſe haſt thou to induce thy imagination, that he wil deal extraordinarily with thee, and break the courſe of his juſtice for thy ſake? Art thou better than thoſe whom I have named? Haſt thou any privilege

Deu. 10. Heb. 10. Pſa. 118. Heb. 12. Mat. 26.

from God above them?

Great and strange effects of Gods justice.

15. If thou wouldest consider the great and strange effects of Gods justice, which we see daily executed in the world: thou shouldest have little cause to persuade thy selfe so favorably, or rather to flatter thy selfe so dangerously, as thou doest. We see that, notwithstanding Gods mercie, yea, notwithstanding the death and passion of Christ our savior, for saving of the whole world: yet so many infinite millions to be damned daily, by the justice of God: so many infidels, heathens, Iews, and Turks, that remain in the darknes of their own ignorance: & among Christians, so many that hold not their profession truly, or otherwise are il livers therin, as that Christ truly said, that few were they that should be saved: albeit his death was paid for al; if they made not themselves unwoorthy therof. And before the comming of our savior much more we see, that al the world went a-wry to damnation for many thousand yeers togither; excepting a few Iews, which were the people of God. And yet among them also, the greater part (it seemeth) were not saved; as may be conjectured by the speeches of the prophets from time to time; and specially by the saiengs of Christ to the Pharisies, and other rulers therof. Now then, if God for the satisfieng of his justice, could let so many millions perish through their own sins, as he doth also now daily permit, without

Mat. 7. 20.

without any prejudice or impechment to his mercie: why, may not he also damn thee, for thy sins, notwithstanding his mercie, seeing thou dost not only commit them without fear, but also dost confidently persist in the same?

16 But heer som man may say; If this be so, that God is so severe in punishment of everie sin: and that he damneth so manie thousands for one that he saveth: how is it tru; that *The mercies of God are* * *above al his other works* (as the scripture saith) *and that it passeth and exalteth it selfe above his iudgements?* For if the number of the damned do exceed so much the number of those which are saved: it seemeth that the work of justice doth passe the work of mercie. To which I answer, that touching the smal number of those that are saved, and infinite quantitie of such as are damned, we may in no wise dowt: for that beside al other prophets, Christ our Savior hath made the matter certain, and out of question. We have to see therfore, how,

Whether Gods mercie be greater than his iustice. Psa.144. Iac. 2.

B.

* Spread

foorth over al his works: as both Augustine and Ierom do read; *In omnia*, or *In Vniversa opera eius*. Tom. 8.11. on behalfe of his children. For even they also have their works so unperfect, and their faith so weak, that but in the depth of the mercie of God, they cannot in any wise be saved: no, not the best that ever was. But concerning that he doth so resolutely set down so many thousands to be damned for one that is saved, it is somwhat more, than the word it selfe doth warrant; or the proportion of the mercie of God (compared with his justice) may seem to bear. And seeing that this whole treatise in these four next sections, viz. 16.19. is grounded upon a wrong text, therfore it is to be read so much more warily: and no further to be accounted of, than it may be found to have the word of God to warrant the same.

Mat.7.20.

how, notwithstanding al this, the mercie of God doth exceed his other works.

17 And first, his mercie may be said to exceed, for that al our salvation is of his mercie, and our damnation from our selves, as from the first and principal causes therof, according
Ose. 13. to the saieng of God, by the prophet; *Perditio tua Israel: tantum modo in me auxilium tuum: Thy only perdition is from thy selfe (O Israel) and thy assistance to do good, is only from me.* So that, as we must acknowlege Gods grace & mercy for the author of every good thought, and act that we do, and consequently ascribe al our salvation unto him: so none of our evil acts (for which we are damned) do proceed from him; but only from our selves, and so he is no cause at al of our damnation: and in this doth his mercie exceed his justice.

2 18 Secondly, his mercie doth exceed, in that
1. Tim. 2. he desireth al men to be saved, as Saint Paul teacheth, and himselfe protesteth, when he
Eze. 18. saith; *I wil not the death of a sinner, but rather that he turn from his wickednes and live.* And again, by the prophet Ieremie, he complaineth greevously that men wil not accept of his mercie
Iere. 3. offered; *Turn from your wicked wais* (saith he) *why wil ye die, you house of Israel?* By which appeereth, that he offereth his mercie most willingly & freely to al, but useth his justice only upon necessitie (as it were) constrained therunto by our obstinate behavior. This Christ signifieth

nifieth more plainly, when he ſaith to Ieruſalem; *O Ieruſalem, Ieruſalem, which killeſt the prophets: and ſtoneſt them to death, that are ſent unto thee: how often would I have gathered thy children togither, as the hen clocketh hir chickins underneath hir wings, but thou wouldeſt not? Behold thy houſe (for this cauſe) ſhal be made deſart, and left without children.* Heer you ſee the mercie of God often offered unto the Iews: but, for that they refuſed it, he was inforced (in a certain maner) to pronounce this heavy ſentence of deſtruction and deſolation upon them: which he fulfilled within fortie, or fiftie yeers after, by the hands of Veſpaſian, emperor of Rome, and Titus his ſon: who utterly diſcomfited the citie of Ieruſalem, and whole nation of Iews, whom we ſee diſperſed over the world at this day; in bondage, both of bodie and ſoul. Which work of Gods juſtice though it be moſt terrible: yet was his mercie greater to them, as appeereth by Chriſt words, if they had not rejected the Son.

Mat. 25.

Ioſephus de bello Iud. Lib. 1. cap. 1. 2 3.

19 Thirdly, his mercie exceedeth his* juſtice, even towards the damned themſelves: in that he uſed many means to ſave them in this life, by calling upon them, and aſſiſting them with his grace to do good: by mooving them inwardly with infinite good inſpirations: by alluring them outwardly, with exhortations, promiſſes, examples of other; as alſo by ſiknes, adverſities, and other gentle corrections: by

B.

* As afore: not as though the meaning ſhuld be, that God were more merciful, than juſt, holie, wiſe, or ſuch like.

by giving them space to repent, with occasions, opportunities, and excitations unto the same: by threatening them eternal death, if they repent not. Al which things being effects of mercie, and goodnes towards them: they must needs confesse amidst their greatest furie, and torments, that his judgements are tru, and justified in themselves, and no wais to be compared with the greatnes of his mercies.

20 By this then we see that to be tru, which the prophet saith; *Misericordiam & veritatem diligit Dominus: God loveth mercie and truth.* And again; *Mercie and truth have met togither: iustice and peace have kissed themselves.* We see the reason why the same prophet protesteth of himselfe; *I wil sing unto thee mercie and iudgement* (*O Lord*) not mercie alone, nor judgement alone; but mercie and judgement togither: that is, I wil not so presume of thy mercie, as I wil not fear thy judgement: nor wil I so fear thy judgement, as I wil ever dispair of thy mercie. The fear of Gods judgement is alwais to be joined with our confidence in Gods mercie: yea in verie saints themselves, as David saith. But what fear? That fear truly, which the scripture describeth, when it saith; The fear of the Lord expelleth sin; the fear of God, hateth al evil; he that feareth God, neglecteth nothing; he that feareth God, wil turn and looke into his own hart; he that feareth God, wil do good works. They which fear God, wil not be incredulous

Psal. 83.
Psal. 84.
Psa. 100.
Psal. 33.
Eccl. 1.
Prou. 1.
Eccl. 7.
Eccl. 15.
Eccl. 7.
Eccl. 2.

to

to that which he ſaith: but wil keep his wais, and ſeek out the things that are pleaſant unto him: they wil prepare their harts, and ſanctifie their ſouls in his ſight.

21 This is the deſcription of tru fear of God, ſet down by the ſcripture. This is the deſcription of that fear, which is ſo much commended and commanded in every part and parcel of Gods word: of that fear (I ſay) which is called; *Fons vitæ*; *radix prudentiæ*; *corona*; *& plenitudo ſapientiæ*; *gloria & gloriatio*; *beatum donum*: that is; *The fountain of life*; *the roote of prudence*; *the crown and fulnes of wiſdome*; *the glorie and gloriation of a Chriſtian man*; *a happie gift*. Of him that hath this fear, the ſcripture ſaith; *Happy is the man which feareth the Lord, for he wil place his mind upon his commandements*. And again; *The man that feareth God ſhal be happy at the laſt end, and ſhal be bleſſed at the day of his death*. Finally, of ſuch as have this fear, the ſcripture ſaith, that God is their foundation: God hath prepared great multitude of ſweetnes for them: God hath purchaſed them an inheritance: God is as merciful to them, as the father is merciful unto his children. And (to conclude) *Voluntatem timentium ſe faciet: God wil do the wil of thoſe that fear him with this fear*.

The praiſe of tru fear.

Pro. 14.
Ecc. 1. 2. 15.
Pſa. 112.
Ecc. 1.
Pſal. 24.
Pſal. 30.
Pſal. 60.
Pſal. 62.
Pſa. 144.

22 This holy fear had good Iob, when he ſaid to God; *I feared al my works*. And he yeeldeth the reaſon therof; *For I know that thou ſpareſt not him that offendeth thee*. This fear lacked the other

Iob. 9.

other of whom the prophet saith; The sinner hath exaspered God, by saieng, that God wil
Psal. 9. not take account of his dooings, in the multitude of wrath. Thy judgements (O Lord) are remooved from his sight. And again; Wherfore hath the man stirred up God against himself, by saieng; God wil not take account of my dooings? It is a great wickednes (no dowt) & a great exasperation of God against us, to take the one halfe of Gods nature from him, which is; to make him merciful without justice: & to live so, as though God would not take account of our life: wheras he hath protested most earnestly the contrarie, saieng, that he is an hard
Mat. 25. and a sore man, which wil not be content to
Luc. 16. receive his own again, but also wil have usurie: that he wil have a rekoning of al his goods
Mat. 7. lent us: that he wil have fruit for al his labors
Luc. 13. bestowed upon us: and finally, that he wil
Mat. 12. have account for every word that we have spoken.

Mat. 27. 23 Christ in the three score and eight psalm,
Mar. 15. which in sundry places of the Gospel he
Iohn. 2. interpreteth to be written of himselfe, among other dreadful curses, which he setteth down, against the reprobate, he hath these; *Let their eies be dazeled in such sort, as they may not see: powre out thy wrath (my father) upon them: let the furie of thy vengeance take hand fast on them: ad iniquitie upon their iniquitie: and let him not enter into thy righteousnes: let them be blotted out of the book of life: and*

let

let them not be inrolled togither with the iuſt. Heer (lo) we ſee, that the greateſt curſe, which God can lay upon us, next before our blotting out of the booke of life, it is to ſuffer us to be ſo blinded, as to ad iniquitie upon iniquitie, and not to enter into conſideration of his juſtice. For which cauſe alſo, this cõfident kind of ſinning upon hope of Gods mercie, is accounted by divines, for the firſt of the * ſix greevous ſins againſt the holie Ghoſt, which our Savior in the goſpel, ſignifieth to be ſo hardly pardoned unto men by his father: and the reaſon why they cal this a ſin againſt the holie Ghoſt, is, for that it rejecteth wilfully one of the principal means left by the holie Ghoſt, to retire us from ſin, which is the fear and reſpect of Gods juſtice upon ſinners.

D. Thomas ſecunda ſecundæ. q. 14. art. 1. 2. 3.

B.

* Thoſe ſix that Thomas there nameth, are deſperation, preſumption, impœnitencie, wilfulnes, impugning of the known truth, and envieng of the grace that is given to another. Al which may indeed be eaſily found to go againſt the ſpirit of God. But that they may be accounted to be that ſame, that in the ſcripture is called ſin againſt the holie Ghoſt, and excluded al hope of pardon, that is not ſo eaſily to be granted; for that the properties therunto aſſigned do not ſeem to be ſo fully found in any of theſe. A wilful reſiſting of the known truth, not of infirmitie, for fear, or favor, but of meere malice for hatred of it, even only for that it is the truth, may ſeem to come much neerer unto it, than (al things conſidered) thoſe others do. Neither doth he ſet them down abſolutely to be ſix ſeveral ſorts of that ſin, but in that ſenſe that himſelfe doth there limit.

Why preſumption is a ſin againſt the holie Ghoſt.

24 Wherfore, to conclude this matter of preſumption: me think, we may uſe the ſame kind of argument touching the fear of Gods
Rom.13. juſtice, as Saint Paul uſeth to the Romans of the fear of Gods miniſters, which are temporal princes: wouldeſt thou nor fear the power of a temporal prince, ſaith he? Do wel then: and thou ſhalt not only not fear, but alſo receive laud and praiſe therfore. But if thou do evil, then fear. For he beareth not the ſword without a cauſe. In like ſort may we ſay to thoſe good felows, which make God ſo merciful, as no man ought to fear his juſtice. Would ye not fear (my brethren) the juſtice of God in puniſhment? Live vertuouſly then: and you ſhal be as void of fear, as lions are, ſaith the wiſe
Pro. 28. man; *For that perfect charitie expelleth fear.* But if
2.Ioh. 4. you live wickedly: then have you cauſe to fear:
2.Tim.4. For God called not himſelfe a juſt judge for nothing.

25 If the matter had been ſo ſecure, as many men by flatterie do perſuade themſelves it is: Saint Peter would never have ſaid unto Chri-
1.Pet. 1. ſtians now baptiſed; *Walk you in fear, during the time of this your earthly habitation.* Nor S. Paul
Phil. 2. to the ſame men; *Woork your own ſalvation in fear*
An obiection answered. *and trembling.* But heer ſome men wil ask, how then doth the ſame apoſtle in another place
2.Tim.1. ſay; *That God hath not given us the ſpirit of fear, but of vertu, love, and ſobrietie?* To which I anſwer; That our ſpirit is not a ſpirit of ſervile fear: that

that is, to live in fear, only for dread of punishment, without love: but a spirit of love joined with fear of children, wherby they fear to offend their father, not only in respect of his punishment, but principally for his goodnes towards them, & benefits bestowed upon them. This Saint Paul declareth plainly to the Romans, putting the difference between servile fear, and the fear of children; *You have not received again the spirit of servitude* (saith he) *in fear, but the spirit of adoption of children, wherby we cry to God, Abba father.* He saith heer to the Romans: you have not received again the spirit of servitude in fear, for that their former spirit (being gentils) was only in servile fear: for that they honored and adored their idols, not for any love they bare unto them, being so infinite as they were, and such notable lewdnes reported of them (I mean of Iupiter, Mars, Venus, and the like) but only for fear of hurt from them, if they did not serve and adore the same.

Servile fear, and the fear of children.

Rom. 8.

How the fear of gentils was servile.

26 Saint Peter also in one sentence expoundeth al this matter. For having said; *Timorem eorum ne timueritis: Fear not their fear.* * Meaning of the servile fear of wicked men: he addeth presently; *Dominum autem Christum sanctificate in cordibus vestris & cum modestia, & timore, conscientiam habentes bonam.* That is; *Do you sanctifie the Lord Iesus Christ in your harts: having a*

1.Pet. 3. B.

* Divers so take it: but it seemeth rather (in my judgement) that such as expound it, as if the apostle forbad them to fear those adversaries of theirs, do come somwhat neerer to the sense of the place.

good

good conscience with modestie and fear. So that the spirit of servile fear, which is grounded only upon respect of punishment, is forbidden us: but the loving fear of children is commanded. And yet also about this, are there two things to be noted.

Two things to be noted.

27 The first, that albeit the spirit of servile fear be forbidden us (especially when we are now entred into the service of God) yet is it most profitable for sinners, and such as yet but begin to serve God: for that it mooveth them to repentance, and to looke about them: for which cause * it is called by the wise man; *The beginning of wisdome.* And therfore both Ionas to the Ninivites; and S. Iohn Baptist to the Iews; and al the prophets to sinners, have used to stir up this fear, by threatening the dangers & punishments, which were imminent to them, if they repented not. But yet afterward, when men are converted to God, and do go forward in

B.

* Truth it is, that such fear serveth wel to such a purpose. But the fear that in this place is spoken of, seemeth by the circumstances of the place, not to be the servile, but the childlike fear. As also another sense of this place may stand likewise, viz. that to fear the Lord is the first, or principal part, or greatest point of al wisdome. For that whosoever feareth the Lord, shal so govern his wais, and have al things fal out so wel, that al the wisdome in al the world besides, can never be able so to forecast for al events. For the Lord himselfe taketh upon him the protection & government of those that fear him: on whose behalfe he maketh al things to fal out to the best.

Prou. 1.
Ion. 13.
Mat. 3.

in his service: they change every day this servile fear into love, until they arrive at last unto that state, wherof Saint Iohn saith; *That perfect love, or charitie expelleth fear.* Wherupon S. Austen saith, that Fear is the servant sent before to prepare place in our harts, for his mistresse, which is charitie: who being once entered in, and perfectly placed: fear goeth out again, and giveth place unto the same. But where this fear never entereth at al, there is it impossible for charitie ever to come and dwel, saith this holie father. 1. Ioh. 4. *Tract. 9. in epist. 1. Ioh.*

28 The second thing to be noted is, that albeit this fear of punishment be not in very perfect men, or at lestwise, is lesse in them, than in others, as Saint Iohn teacheth: yet being joined with * love and reverence (as it ought to be) it is most profitable, and necessarie for al common Christians, whose life is not so perfect, nor charitie so great, as that perfection, wherof Saint Iohn speaketh. This appeereth by that, that Christ persuaded also this fear, even unto his apostles, saieng; *Fear you him; which after he hath slain the bodie, hath power also to send both bodie and soul unto hel fire: this I say unto you, fear him.* The same doth Saint Paul to the Corinthians, who were good Christians, saieng down first the justice of God, and therupon persuading them to fear; *Al we* (saith he) *must be presented before the tribunal seat of Christ, to receive ech man his proper deserts, according as he*

B.
* Then is it not that servile fear.

Luc. 12. Mat. 10. 2. Cor. 5.

hath done, good or evil in this life. And for that we know this: we do persuade the fear of the Lord unto men. Nay (that which is more) Saint Paul testifieth, that notwithstanding al his favors received from God: he retained yet himselfe this fear of Gods justice, as appeereth by those
1.Cor.9. words of his; *I do chastise my body, and do bring it into servitude, least it should come to passe, that when I have preached to other, I become a reprobate my selfe.*

The conclusion. 29 Now (my frind) if Saint Paul stood in aw
1.Cor.4. of the justice of God notwithstanding his apostleship: and that he was guiltie to himselfe of no one sin or offence, as (in one case) he protesteth: what oughtest thou to be, whose conscience remaineth guiltie of so many misdeeds,
Eph. 5. and wickednes. *This know you* (saith Saint Paul) *that no fornicator, unclean person, covetous man, or the like, can have inheritance in the kingdome of Christ.* And immediately after, as though this had not been sufficient, he addeth, for preventing the folly of sinners, which flatter themselves; *Let no man deceive you, with vain words, for the wrath of God commeth for these things, upon the children of unbeleefe. Be not you therfore partakers of them.* As if he should say: those that flatter you and say; Tush, God is merciful, and wil pardon easily al these and like sins: these men deceive you (saith Saint Paul) for that the wrath and vengeance of God lighteth upon the children of unbeleefe, for these matters:

that

that is, upon thoſe which wil not beleeve Gods juſtice, nor his threats againſt ſin : but preſuming of his mercie do perſevere in the ſame, until upon the ſudden Gods wrath do ruſh upon them : and then it is too late to amend. Wherfore (ſaith he) if you be wiſe : be not partakers of their folly : but amend your lives preſently, while you have time. And this admonition of Saint Paul, ſhal be ſufficient to end this chapter : againſt al thoſe that refuſe, or defer their reſolution of amendement, vpon vain hope of Gods pardon or tollera-tion.

CHAP. V.

Of the fift impediment: which is, delay of reſolution from time to time, upon hope to do it better, or with more eaſe afterward.

THE reaſons hitherto alledged, might ſeeme (I think) ſufficient to a reaſonable man, for prooving the neceſſitie of this reſolution, we talk of: & for remooving the impediments that let the ſame. But yet, for that (as the wiſe man ſaith) he which is minded to break with his frind, ſeeketh occaſions how to do it with ſome colour and ſhew. There be many in the world, who having no other excuſe of their breaking and holding off from God, do ſeek to cover it with this pretence, that they mean, by his grace, to amend al in time: and this time is driven off from day to day, until God, in whoſe hands only the moments of time are, do ſhut them out of al time, & do ſend them to pains eternal without time, for that they abuſed the ſingular benefit of time in this world.

Pro. 18.

2 This is one of the greateſt and moſt dangerous deceits, and yet the moſt ordinarie and univerſal, that the enimie of mankind doth uſe towards

towards the children of Adam: and I dare say boldly, that mo do perish by this deceit, than by al his other guiles and subtilties besides. He wel knoweth the force of this snare above al others, & therfore urgeth it so much unto every man. He considereth, better than we do, the importance of delay, in a matter so weightie, as is our conversion, & salvation: he is not ignorant how one sin draweth on another; how he that is not fit to day, wil be lesse fit to morrow; how custom groweth into nature; how old diseases are hardly cured; how God withdraweth his grace; how his justice is readie to punish everie sin; how by delay we exasperate the same, and heap vengeance on our own heads, as Saint Paul saith. He is privie to the uncertaintie and perils of our life: to the dangerous chances we passe through: to the impediments that wil come daily more and more, to let our conversion. Al this he knoweth, and wel considereth, and for that cause perswadeth so manie to delay as he doth. For being not able any longer to blind the understanding of manie Christians, but that they must needs see cleerly, the necessitie, and utilitie of this resolution; and that al the impediments in the world are but trifles, and meer deceits, which keepe bak from the same: he runneth to this only refuge, that is, to perswade men, that they defer a little, and that in time to come they shal have better occasion and opportunitie to do it, than presently

The cause why the divel perswadeth us to delay.

Rom. 2.

ſently they have.

Lib.8.conf. cap.7.18.

3 This Saint Auſten prooved in his converſion, as himſelfe writeth. For that after he was perſuaded, that no ſalvation could be unto him, but by change & amendement of his life: yet the enimie held him, for a time, in delay, ſaieng unto him; Yet a little ſtay: yet defer for a time: therby (as he ſaith) to bind him more faſt in the cuſtome of ſin, until, by the omnipotent power of Gods grace, and his own moſt earneſt endevor, he brake violently from him, crieng to God; Why ſhal I longer ſay to-morrow, to-morrow? Why ſhal I not do it even at this inſtant? And ſo he did, even in his verie youth, living afterward a moſt holie and ſevere Chriſtian life.

The cauſes which make our converſion harder by delay.

4 But if we wil diſcover yet further, the greatnes and peril of this deceit: let us conſider the cauſes that may let our reſolution and converſion at this preſent: and we ſhal ſee them al increaſed, and ſtrengthened by delay: and conſequently the matter made more hard and difficult, for the time to come, than now it is.

1 For firſt (as I have ſaid) the continuance of ſin bringeth cuſtome: which once having gotten preſcription upon us, is ſo hard to remoove, as by experience we proove daily in al habits that have taken roote within us. Who can remoove (for examples ſake) without great difficultie, a long cuſtome of droonkennes? Of ſwearing? Or of any other evil habit, once ſetled upon us?

us? Secondly, the longer we perſiſt in our ſinful life, the more God plucketh his grace and aſſiſtance from us: which is the only mean that maketh the way of vertu eaſie unto men. 2
Thirdly, the power and kingdome of the divel is more eſtabliſhed and confirmed in us by continuance: and ſo, the more harder to be remooved. 3
Fourthly, the good inclination of our wil is more and more weakened, and daunted by frequentation of ſin, though not extinguiſhed. 4
Fiftly, the faculties of our mind, are more corrupted: as the underſtanding is more darkened; the wil more perverted; the appetite more diſordered. 5
Sixtly and laſtly, our inferior parts and paſſions are more ſtirred up, and ſtrengthened againſt the rule of reaſon, and harder to be repreſſed, by continuance of time, than they were before. 6

5 Wel then, put al this togither (my frind) and conſider indifferently within thy ſelf, whether it be more likely, that thou ſhalt rather make this reſolution heerafter, than now. Heerafter (I ſay) when, by longer cuſtome of ſin, the habit ſhal be more faſtened in thee: the divel more in poſſeſſion upon thee: Gods help further off from thee: thy mind more infected: thy judgment more weakened: thy good deſires extinguiſhed: thy paſſions confirmed: thy bodie corrupted: thy ſtrength diminiſhed: and al thy whole Common-wealth more perverted.

The ſame ſhewed by compariſons.

6 We ſee by experience, that a ſhip which leaketh, is more eaſily empited at the beginning, than afterward. We ſee, that a ruinous pallace, the longer it is let run, the more charge and labor it wil require in the repairing. We ſee, that if a man drive in a nail with a hammer, the mo blowes he giveth to it, the more hard it is to pluk it out again. How then thinkeſt thou to commit ſin upon ſin, and by perſeverance therin, to find the redreſſe more eaſie hereafter, than now? That were much like as if a good fellow, that having made to himſelfe a great burden to carry, ſhould aſſay it on his bak; and for that, it ſat uneaſie, and preſſed him much, ſhould caſt it down again, and put a great deal more unto it, and then begin to lift it again: but when he felt it more heavie than before, he ſhould fal into a great rage, and ad twiſe as much more to it, therby to make it lighter. For ſo do the children of the world: who finding it ſomwhat unpleaſant to reſiſt one or two vices in the beginning, do defer their converſion, and do ad twentie, or fortie mo unto them, thinking to find the matter more eaſie afterward.

An example

Tract. 49. in Ioh. Iohn. 11. Mat. 9. Luc. 7.

7 Saint Auſten expounding the miracle of our ſavior, in raiſing Lazarus from death to life, which had been dead now four dais, as the evangeliſt ſaith: examineth the cauſe why Chriſt wept, and cried, and troubled himſelfe in ſpirit before the doing of his act, wheras he

he raiſed others with greater facilitie: and out of it, giveth this leſſon to us: that as Lazarus was dead four dais, and alſo buried, ſo are there four degrees of a ſinner: the firſt, in voluntary delectation of ſin; the ſecond, in conſent; the third, in fulfilling it by work; the fourth, in continuance or cuſtome therof: wherin, whoſoever is once buried (ſaith this holie father) he is hardly raiſed to life again, without a great miracle of God, and many tears of his own part.

8 The reaſon heerof is, that which the wiſe man ſaith; *Languor prolixior gravat medicum:* Eccl.10. *An old ſiknes doth trouble the phyſition: Brevem autem languorem præcidit medicus. But the phyſition cutteth off quikly a new or freſh diſeaſe, which hath indured but a litle time. The very bones of an old wicked man ſhal be repleniſhed with the vices of his* Iob. 20. *youth* (ſaith Iob) *and they ſhal ſleep with him in the duſt, when he goeth to the grave.* We read that Moiſes in part of puniſhment to the people, Exo. 32. that had ſinned in adoring the golden calfe, broke the ſame in peeces, & made them drink it. So, the vices, wherin we delited during our youth, are ſo diſperſed, by cuſtom in our bodies & bones: that when old age doth come on, we can not rid them at our pleaſure without great difficultie and pain. What folly then is it, to defer our amendement unto our old age, when we ſhal have more impediments and difficulties, by a great deal, then we have now?

9 If

9 If it seem hard to thee to amend thy life now: painfully to be occupied in thy calling, and withal (for thy better help) to fast, to pray, and to take upon thee other exercises, which the word of God prescribeth to sinners to their conversion: how wilt thou do it in thine old age? When thy bodie shal have more need of cherishing, than of painful exercise? If thou find it unpleasant to resist thy sins now, and to root them out, after the continuance of two, three, or four yeers: what wil it be after twentie yeers more adjoined unto them? How mad a man wouldest thou esteem him, that traveling on the way, and having great choise of lustie strong horses, should let them al go emptie, and lay al his carriage upon some one poore and lean beast, that could scarse beare it selfe, or much lesse stand under so many bags cast upon it? And surely no lesse unreasonable is that man, who passing over idlely the lusty dais and times of his life, reserveth al the labor and travel unto feeble old age.

A comparison.

Ingratitude.

10 But to let passe the folly of this deceit, tel me (good Christian) what ingratitude and unrighteousnes is this towards God, having received so many benefits from him alreadie, and expecting so great a pay, as the kingdome of heaven is after: to appoint out notwithstanding, the least and last, and woorst part of thy life unto his service: and that wherof thou art most uncertain, whether it shal ever be, or never;

never; or whether God wil accept it, when it commeth? He is accurſed by the prophet, which having whole and ſound cattel, doth offer unto God the lame, or halting part therof. How much more ſhalt thou be accurſed, that having ſo many dais of youth, ſtrength, and vigor, doſt appoint unto Gods ſervice, only thy limping old age? In the law it was forbidden; under a moſt ſevere threat, for any man to have two meaſures in his houſe for his neighbor: one greater, to his frind, and another leſſer, for other men. And yet thou art not aſhamed, to uſe two meaſures of thy life, moſt unequal, in prejudice of thy Lord and God: wherby thou alotteſt to him, a little, ſhort, maimed, and uncertain time: and unto his enimie the greateſt, the faireſt, the ſureſt part therof. Mala. 1. Deu. 25.

11 O deer brother, what reaſon is there, why God ſhould thus be uſed at thy hands? What law, juſtice, or equitie is there, that after thou haſt ſerved the world, fleſh, and devil, al thy youth, and beſt dais: in the end to come, and clap thy old bones, defiled and worn out with ſin, in the diſh of God? His enimies to have the beſt, and he the leavings? His enimies the wine, and he the lees and dregs? Doſt thou not remember, that he wil have the fat and beſt part offered to him? Doſt thou not think of the puniſhment of thoſe, which offered the woorſt part of their ſubſtance to God? Follow Levi. 3. Num. 18. Malac. 1.

the

the counſel then of the holie Ghoſt, if thou be wiſe, which warneth thee in theſe words; *Be*
Eccl. 5. *mindful of thy creator in the dais of thy youth, before the time of affliction come on, and before thoſe yeers draw neer, of which thou ſhalt ſay, they pleaſe me not.*

12 How many haſt thou ſeen cut off in the midſt of their dais, whiles they purpoſed in time to come, to change their life? How many have come to old age it ſelfe, and yet then have felt leſſe wil of amendement, than before? How many have driven off even unto the very hour of death, and then leſt of al have remembred their own ſtate? But have died, as dum and ſenſeles beaſts, according to the ſaieng of Saint
Serm. 1. 10. de ſanctis. Gregorie; The ſinner hath alſo this affliction laid upon him, that when he cõmeth to die, he forgetteth himſelfe, which in his life time did forget God? O how many examples are there ſeen heerof daily? How many worldly men, that have lived in ſenſualitie: how many great ſinners, that have paſſed their life in wickednes, do end and die, as if they went into ſome place inſenſible, where no account, no rekoning ſhould be demanded: they take ſuch care in their teſtaments for fleſh and blood, and commodities of this world, as if they ſhould live ſtil, or ſhould have their part of theſe vanities, when they are gone. In truth, to ſpeak as the matter is, they die as if there were no immortalitie of the ſoul: and that, in very deed, is their inward perſuaſion.

13 But

13 But ſuppoſe now, that al this were not ſo, and that a man might as eaſily, commodiouſlie, yea, and as ſurely alſo, convert himſelfe in old age, as in youth, and that the matter were alſo acceptable inough to God: yet tel me, what great time is their loſt in this delay? What great treaſure of godlines is there omitted, which might have been gotten by labor in Gods ſervice? If whiles the captain and other ſoldiers did enter a rich citie, to take the ſpoil, one ſoldier ſhould ſay, I wil ſtay and come in the next day after, when al the ſpoil is gone: would not you think him both a coward, and alſo moſt unwiſe? So it is, that Chriſt our ſavior, and al his good ſoldiers, tooke the ſpoil of this life; inriched themſelves with their labors in time; caried the ſame with them as bils of exchange, to the bank of heaven; and there received pay of eternal glorie. And is it not great folly and perverſenes in us to paſſe over this life in ſo fruitles affairs? Now is the time of fight for the obteining of our crown: now is the day of ſpoil to ſeiſe on our bootie: now is the market, to bie the kingdome of heaven: now is the time of running to get the game and price: now is the day of ſowing, to provide us corn for the harveſt that commeth on. If you omit this time, there is no more crown; no more booty; no more kingdome; no more price; no more harveſt to be looked for. For as the ſcripture aſſureth us; *He that for ſloth wil* Pro. 20.

not

The loſſe of time.

A compariſon.

not ſow in the winter, ſhal beg in the ſummer, and no man ſhal give unto him.

14 But if this conſideration of gain cannot moove thee (gentle reader) as in deed it ought to do, being of ſuch importance as it is, and irrevocable when it is once paſt: yet weigh with thy ſelfe, what obligation and charge thou draweſt on thee, by everie day which thou deferreſt thy converſion, and liveſt in ſin. Thou makeſt ech day knots, which thou muſt once undo again: thou heapeſt that togither, which thou muſt once diſperſe again: thou eateſt and drinkeſt that hourly, which thou muſt once vomit up again: I mean, if the beſt fal out unto thee, that is, if thou do repent in time, and God do accept therof (for otherwiſe wo be unto thee, for that thou hoordeſt (as S. Paul ſaith) wrath and vengeance on thine own head) but ſuppoſing that thou receive grace heerafter to repent, which refuſeſt it now: yet (I ſay) thou haſt to weepe, for that thou laugheſt at now: thou haſt to be hartily ſorie, for that wherin thou deliteſt now: thou haſt to curſe the day, wherin thou ever gaveſt conſent to ſin, or els thy repentance wil do thee no good. This thou knoweſt now, and this thou beleeveſt now, or els thou art no Chriſtian. How then art thou ſo mad, as to offend God now, both willingly, & deliberately, of whom thou knoweſt that thou muſt once ask pardon with tears. If thou think he wil pardon thee, what ingratitude is it to offend

The obligation and charge by delay.

Rom. 8.

offend ſo good a Lord? If thou think he wil not pardon thee, what folly can be more, than to offend a prince without hope of pardon?

15 Make thine account now as thou wilt: if thou never do repent and change thy life; then everie ſin thou committeſt, and every day that thou liveſt therin, is increaſe of wrath and vengeance upon thee in hel, as Saint Paul proveth. If thou do, by Gods mercie, heerafter repent and turn (for this is not in thy hands) then muſt thou one day lament, and bewail, and be hartily ſorrie for this delay, which now thou makeſt. So that, by how much the more thou prolongeſt, and increaſeſt thy ſin: ſo much greater wil be thy pain and ſorrow in thine amendement. *Alto vulneri diligens & longa adhibenda eſt medicina* (ſaith Saint Cyprian;) A diligent and long medicin is to be uſed to a deepe ſore. Our bodie that hath lived in many delites, muſt be afflicted (ſaith Saint Ierom:) our laughing muſt be recompenſed with long weeping. Finally, Saint Ambroſe agreeing therunto, ſaith; *Grandi plagæ alta & prolixa opus eſt medicina:* Vnto a great wound, a deepe and long medicin is needful.

Rom. 2.

Lib. de la. & li. 5. ep. 5. ad cur.

Ep. 27. ad Euſtoch.

Ad virg. lap ſanc. 8.

15 Mark heer (deer brother) that the labor of thine amendement muſt be very great; and that it cannot be avoided. What madnes is it then for thee, now to inlarge the wound, knowing that the medicin muſt afterwards be ſo painful? What crueltie can be more againſt thy

thy selfe, than to drive in thorns into thine own flesh, which thou must after pul out again with so many tears? Wouldest thou drink that cup of poisoned liquor, for a little pleasure in the tast, which would cast thee soone after into a burning fever; torment thy bowels within thee; and either dispatch thy life, or put thee in great jeoperdie?

16 But heer I know thy refuge wil be, as it is to al them, wherof the prophet saith; *Mentita est iniquitas sibi: Iniquitie hath flattered and lied unto hir selfe:* thy refuge (I say) wil be to alledge the example of the good theefe, saved even at the last hour upon the crosse, and carried to paradise that same day with Christ, without any further toil of amendement. This example is greatly noted and urged by al those which defer their conversion, as surely it is, and ought to be of great comfort to every man, which findeth himselfe now at the last cast, & therfore commonly tempted by the enimie to despair of Gods mercie, which in no case he ought to do. For the same God which saved that great sinner at that last hour, can also (and wil) save al them that hartily turn unto him, even at the last hour. But (alas) many men do flatter and deceive themselves, with misunderstanding, or rather misusing of this example.

Psal. 26.

The example of the theefe saved on the crosse discussed.

17 For we must understand (as Saint Austen wel noteth) that this was but one particular even

act of Christ, which maketh no general rule: even as we see, that a temporal prince pardoneth somtime a malefactor, when he is come to the very place of execution: yet were it not for every malefactor to trust therupon. For that, this is but an extraordinarie act of the prince his favor, and neither shewed nor promised to al men. Besides this, this act was a special miracle reserved for the manifestation of Christ his power, and glorie at that hour upon the crosse. Again, this act was upon a most rare confession, made by the theefe in that instant, when al the world forsooke Christ, and * the apostles themselves, either dowted, or lost their faith of his Godhead. Beside al this, the confession of this theefe was at such a time, as he could neither be baptised, nor have further time of amendement. And we hold, that a man's first conversion there is required nothing else, but to beleeve, and to be baptised. But it shal not be amisse to put to Saint Austens very words upon this matter. For thus he writeth.

B.

* The blessed virgin likewise, & other godly women were by: but said nothing (that we read of) in his defence: a plaine breach of the first, fift, sixt, and ninth commandements.

18 It is a remediles peril, when a man giveth himself over so much to vices, as he forgetteth that he must give account therof to God: and the reason why I am of this opinion is, for that it is a great punishment of sin, to have lost the fear & memorie of the judgment to come, &c. But (deerly beloved) lest the new felicitie of the beleeving theefe on the crosse, do make any of

Serm. 120. de tem.

you too ſecure, and remiſſe: leaſt peradventure ſome of you ſay in his hart, my guiltie conſcience ſhal not trouble nor torment me: my naughtie life ſhal not make me very ſad; for that I ſee even in a moment al ſin forgivē unto the theefe: we muſt conſider firſt in that theefe not only the ſhortnes of his beleefe, and confeſſion, but his devotion, and the occaſion of that time, even when the perfection of the juſt did * ſtagger. Secondlie, ſhew me the faith of that theefe in thy ſelfe, and then promiſe to thy ſelf his felicitie. The devil doth put into thy head this ſecuritie, to the end he may bring thee to perdition. And it is unpoſſible to number al them, which have periſhed by the ſhadow of this deceitful hope. He deceiveth himſelfe, & maketh but a jeſt of his own damnation, which thinketh that Gods mercie at the laſt day ſhal help, or releeve him. It is hateful before God, when a man upon confidence of repentance in his old age, doth ſin the more freely. The happie theefe wherof we have ſpoken, happie (I ſay) not for that he laid ſnares in the way, but for that he tooke hold of the way it ſelfe in Chriſt, laieng hands on the pray of life: and after a ſtrange maner, making a bootie of his own death: he (I ſay) neither did defer the time of his ſalvation wittingly, neither did he deceitfully put the remedie of his ſtate in the laſt moment of his life: neither did he deſperately reſerve the hope of his redemption unto the

B. * The bleſſed virgin, S. Iohn, & others, as afore: and this ſtaggering muſt needs be ſin.

the hour of his death: neither had he any knolege either of religion, or of Christ before that time. For if he had, it may be, he would not have been the last among the apostles in number, which was made the former in kingdom.

19 By these words of Saint Austen we are admonished (as you see) that this particular fact of Christ maketh no general rule of remission to al men: not for that Christ is not alwais ready to receive the penitent as he promiseth: but, for that every man hath not the time or grace to repent, as he should, at that hour, according as hath been declared before. The general way that God proposeth to al, is that which Saint Paul saith; *Finis secundum opera ipsorum: The end of evil men is according to their works.* Look how they live, & so they dy. To that effect saith the prophet; *Once God spake, and I heard these two things from his mouth: power belongeth to God; and mercie unto thee (O Lord) for that thou wilt render to every man according to his works.* The wise man maketh this plain, saieng; *The way of sinners is paved with stones, and their end is hel, darknes, and punishments.* Finally, Saint Paul maketh this general and peremptory conclusion; *Be not deceived: God is not mocked. Looke what a man soweth, and that shal he reape. He that soweth in flesh, shal reap corruption: he that soweth in spirit, shal reap life everlasting.* In which words, he doth not only lay down unto us the general rule wherto we must trust: but also saith further, that to

The general way. 2. Cor. 11.

Psal. 61.

Eccl. 21.

Gal. 6.

perſuade our ſelves the contrarie therof, were to mok and abuſe God, which hath laied down this law unto us.

That the converſion made at the firſt day is very dowtful.

20 Notwithſtanding (as I have ſaid) this barreth not the mercie of God from uſing a priuilege to ſome at the very laſt caſt. But yet miſerable is that man, which placeth the ankor of his eternal wealth or wo, upon ſo tickleſome a point as this is. I cal it tickleſome, for that, al divines, which have written of this matter, do ſpeak very dowtfully of the converſion of a man at the laſt end. And although they do not abſolutely condemn it in al, but do leave it as uncertain unto Gods ſecret judgement: yet do they incline to the negative part: and do alledge four reaſons, for which, that converſion is to be dowted, as inſufficient for a mans ſalvation.

The firſt reaſon.

21 The firſt reaſon is, for that the extreme fear, and pains of death, being (as the philoſopher ſaith) the moſt terrible, of al terrible things, do not permit a man, ſo to gather his ſpirits and ſenſes, at that time, as is required for the treating of ſo weightie a matter with God, as is our converſion, and ſalvation. And if we ſee often, that a very good man cannot fix his mind earneſtly upon heavenly cogitations, at ſuch time as he is troubled with the paſſions of cholik, or other ſharp diſeaſes: how much leſſe in the anguiſhes of death can a worldly man do the ſame, being unacquainted with

that

that exercise; and loden with the guilt of many, and great sins; and cloied with the love both of his bodie, and things belonging therunto?

22 The second reason is, for that the conversion, which a man maketh at the last day, is not (for the most part) voluntarie, but upon necessitie, and for fear: such as was the repentance of Simei, who having greevously offended king David, in time of his affliction: afterward when he saw him in prosperitie again, & himselfe in danger of punishment: he came and fel down before him, and asked him forgivenes with tears. But yet David wel perceived the matter how it stood: and therfore though he spared him for that day, wherin he would not trouble the mirth with execution of justice, yet after he gave order that he should be used according to his deserts. *The second reason.* 2.Reg.16. 2.Reg.19. 3.Reg. 2.

23 The third reason is, for that the custome of sin, which hath continued al the life long, is seldome remooved upon the instant, being grown into nature it selfe, as it were, for which cause God saith to evil men, by the prophet Ieremie; *If an Ethiopian can change his blak skin, or a leopard his spots, that are on his bak: then can you also do wel, having learned al dais of your life to do evil.* *The third reason.* Iere. 13.

24 The fourth cause, for that the acts of vertu themselves cannot be of so great valu with God, in that instant, as if they had been done *The fourth reason.*

in time of health before. For what great matter is it (for example ſake) to pardon thine enimies at that time, when thou canſt hurt them no more? To give thy goods away, when thou canſt uſe them no more? To abandon thy concubine, when thou canſt keepe hir no longer? To leave off to ſin, when ſin muſt leave thee? Al theſe things are good and holie, and to be done by him, which is in that laſt ſtate: but yet, they are of no ſuch valu, as otherwiſe they would be, by reaſon of this circumſtance of time, which I have ſhewed. B. * A fift reaſon might be taken of experience: for that we ſee oft times, that ſuch as repent after that maner, if they recover again, they are afterward as bad as they were before, and ſomtimes much woorſe: which (without quæſtion) was not tru repentance in them.

25 Theſe are reaſons why there is ſuch dowt made of this laſt converſion: not for any want on Gods part, but on theirs, which are to do that great act. Mark wel (ſaith one again) what I ſay: and (it may be) it ſhal be needful to expound my meaning more plainly, leaſt any man miſtake me. What ſay I then? That a man which repenteth not, but at the end ſhal be damned? I do not ſay ſo. What then? Do I ſay he ſhal be ſaved? No. What then do I ſay? I ſay, I know not: I ſay, I preſume not; I promiſe not; I know not. Wilt thou deliver thy ſelfe foorth of this dowt? Wilt thou eſcape

this

this dangerous, and uncertain point? Repent then whiles thou art whole. For if thou repent while thou art in health, whensoever the last day shal come upon thee, thou art safe. And why art thou safe? For that thou didst repent in that time, wherin thou mightest have sinned. But if thou wilt repent, then when thou canst sin no longer: thou leavest not sin, but sin leaveth thee.

26 And heer now would I have the careful Christian to consider (with me) but this one comparison that I wil make. If those which do shew a kind of repentance at the last day, do passe hence notwithstanding in such dangerous dowtfulnes: what shal we think of al those which lak either time, or ability, or wil, or grace to repent at al, at that hour? What shal we say of al those, which are cut off before? Which dy suddenly? Which are striken senseles, or frentik, as we see manie are? What shal we say of those, which are abandoned by God, and left unto vice, even unto the last breath in their bodie? I have shewed before out of Saint Paul, 2. Cor. 11. that ordinarily sinners die according as they live. So it is as it were a privilege for a wicked man, to have his repentance to be begun, when he is to die. And then, if his repentance (when it doth come) be so dowtful, what a pittiful case are al others in? I mean the more part, which repent not at al: but die as they lived, and are forsaken of God in that extremitie,

according as he promiſeth, when he ſaith; *For*
Prou. 1. *that I have called you, and you have refuſed to come;*
Iere. 35. *for that I held out my hand, and none of you would vouchſafe to looke towards: I wil laugh alſo at your deſtruction, when anguiſh and calamitie commeth on you. You ſhal cal upon me, and I wil not hear: you ſhal riſe betimes in the morning to ſee me, but you ſhal not find me.*

27 When a worldling doth ſee that the brightnes of his honor, vainglorie, and worldly pomp is conſumed: when the heat of concupiſcence, of carnal love, of delicate pleaſures is quenched: when the beautiful ſummer day of this life is ended, and the boiſterous winter night of death draweth on: then wil he turn unto God; then wil he repent; then wil he reſolve himſelfe, and make his converſion. When he can live no longer, he wil promiſe any pains: what hearing or ſtudieng of the word of God you wil; what toil or labor in his vocation you wil; what praier you wil; what faſting you wil; what alms deeds you can deſire; what auſteritie you can imagin, he wil promiſe it (I ſay) upon a condition that he might have life again: upon condition that the day might be prolonged unto him: though if God ſhould grant him his requeſt (as many times he doth) he would perform no one point therof: but be as careles, as he were before. When ſuch ſhal crie, with ſighs, and grones as pearſing as a ſword, and yet ſhal not be heard,

what

what comfort then wil they hope for to find? For whither wil they turn themſelves in this diſtreſſe? Vnto their worldly wealth, power, or riches? Alas, they are gone: and the ſcripture ſaith; *Riches ſhal not profit in the day of revenge.* Pro. 11. Wil they turn unto their carnal frinds? But what comfort can they give, beſides onlie weeping, and comfortles moorning? Wil they ask help of the ſaints, to praie for them in this inſtant? Then muſt they remember what is written; *The ſaints ſhal reioice in glorie, and exultation* Pſa. 149. *ſhal be in their mouthes, and two edged ſwords in their hands to take revenge upon nations, and increpations upon people: to bind kings in fetters, and noble men in manacles of iron: to execute upon them the preſcript iudgement of God: and this is the glorie of al his ſaints.* Their onlie refuge then muſt be unto God, who indeed is the only refuge of al: but yet in this caſe, the prophet ſaith heer; that *He ſhal not hear them: but rather contemn and laugh at* Prou. 1. *their miſerie.* Not that he is contrarie to his promiſe of receiving a ſinner; *At what time ſoever* Pſal. 58. *he repenteth, and turneth from his ſin.* But, for that this turning at the laſt day is not commonly tru repentance, and converſion, for the cauſes before rehearſed.

28 To conclude then this matter of delay, what wiſe men is there in the world, who reading this, wil not fear the deferring of his converſion, though it were but for one day? Who doth know whether this ſhal be the laſt day, or no,

no, that ever God wil cal him in? God saith; *I called, and you refused to come: I held out my hand, and you would not looke towards me: and therfore wil*
Prou. 1. *I forsake you in your extremitie.* He doth not say, how manie times, or how long he did cal, and hold out his hand. God saith; *I stand at the doore, and knok:* but he saith not how often he doth that, or how manie knoks he giveth. Again, he said of wicked Iezabel, the feined propheteſſe
Apoc. 2. in the Apocalyps; *I have given hir time to repent, and she would not, and therfore shal she perish:* but he saith not, how long this time of repentance endureth. We read of woonderful examples
Herod. heerin. Herod the father had a cal given him, and that a lowd one, when Iohn Baptiſt was sent unto him, and when his hart was so far touched, as he willingly heard him, and so followed his counsel in manie things, as one E-
Marc. 6. vangeliſt noteth: but yet, bicause he deferred the matter, and tooke not time, when it was offered: he was cast off again, and his last doo-
Herod the second. ings made woorse than his former. Herod Te-
Luc. 11. trak, the son had a cal also, when he felt that
Luc. 23. desire to see Christ, and some miracle done by
Mat. 14. him: but, for that he answered not unto the cal, it did him no good, but rather much hurt.
Pilate. What a great knok had Pilate given him at his
Mat. 27. hart, if he had been so gratious as to have opened the doore presently, when he was made to understand the innocencie of Christ: as appeereth by washing his hands in testimonie therof,

therof, and his wife alſo ſent him an admoniti-
on about the ſame? No leſſe knok had king
Agrippa at his doore, when he cried out at the *Agrippa.*
hearing of Saint Paul; *O Paul, thou perſuadeſt me* Acts. 26.
a little to be a Chriſtian. But bicauſe he deferred
the matter, this motion paſſed away again.

29 Twiſt happie had Pharao been, if he had *Pharao.*
reſolved himſelfe preſently, upon that motion
that he felt, when he cried to Moiſes; *I have* Exod. 9.
ſinned, And God is iuſt. But by delay he became Acts. 24.
woorſe than ever he was before. Saint Luke re-
porteth how Felix the governor of Iewrie for *Felix.*
the Romanes, conferred ſecretly oftentimes
with Saint Paul, that was priſoner: and heard
of him the faith in Chriſt: wherwith hee
was greatly mooved, eſpecially at on time,
when Paul diſputed of Gods juſtice, and the
day of judgement, wherat Felix trembled: but
yet he deferred this reſolution, willing Paul to
depart, and to come again another time: and
ſo the matter by delation came to no effect.
How many men do periſh daily: ſome cut off
by death; ſome left by God, and given over
to a reprobate ſenſe: which might have found
grace, if they had not deferred their converſi-
on, from day to day, but had made their reſo-
lution preſently when they felt God to cal
within their harts. *The dangers of paſſing the day of our vocation.*

30 God is moſt bountiful to knok and cal:
but yet, he bindeth himſelfe to no time or
ſpace, but commeth and goeth at his pleaſure:
and

and they which take not their times when they are offered, are excuſeleſſe before his juſtice, and do not know whether ever it ſhal be offered them again, or no: for that, this thing is only in the wil and knowlege of God alone,
Exo. 33. who taketh mercie where it pleaſeth him beſt, and is bound to none. And when the prefixed
Rom. 9. time of calling is once paſt: wo be unto that partie; for a thouſand worlds wil not purchaſe it again. Chriſt ſheweth woonderfully the importance of this matter: when entering into Ieruſalem amidſt al his mirth, and glorie of receiving, he could not chuſe but weep upon
Luc. 21. that citie, crieng out with tears; *O Ieruſalem, if thou kneweſt alſo theſe things which appertain to thy peace, even in this thy day: but now theſe things are hidden from thee.* As if he had ſaid, if thou kneweſt (Ieruſalem) as wel as I do, what mercie is offered thee even this day, thou wouldeſt not do as thou doeſt: but wouldeſt preſently accept therof: but now this ſecret judgement of my father is hidden from thee: and therfore thou makeſt little account therof, until thy deſtruction ſhal come ſuddenly upon thee: as ſoone after it did.

31 By this now may be conſidered the great
Eccl. 5. reaſon of the wiſe mans exhortation; *For-ſlow not to turn to God: nor do not defer it from day to day: for his wrath wil come upon thee at the ſudden: and in time of revenge it wil deſtroy thee.* It may be ſeene alſo upon what great cauſe the Apoſtle exhorteth

exhorteth the Hebrews ſo vehementlie; *Dum cognominantur hodie:* To accept of grace even whiles that very day endured: and not to let paſſe the occaſion offered. Which every man applieng to himſelfe, ſhould follow, in obeing the motions of Gods ſpirit within him; and accepting of Gods vocation without delay: conſidering what a greevous ſin it is to reſiſt the holie Ghoſt. Every man ought (I ſay) when he feeleth a good motion in his hart, to think with himſelfe: now God knocketh at my dore, if I open preſently, he wil enter, and dwel within me. But if I defer it until to morrow, I know not whether he wil knok again or no. Every man ought to remember ſtil that ſaieng of the prophet, touching Gods ſpirit; *Hodie ſi vocem eius audieritis, nolite obdurare corda veſtra: If you hear his voice calling on you to day, do not harden your harts, but preſently yeeld unto him.*

Heb. 3.

Acts. 7.

Apoc. 3.

Pſal. 94.

32 Alas (deer brother) what hope of gain haſt thou by this perilous dilation which thou makeſt? Thine account is increaſed therby, as I have ſhewed; thy debt of amendement is made more greevous; thine enimie more ſtrong; thy ſelfe more feeble; thy difficulties of converſion multiplied: what haſt thou then to withhold thee one day fró reſolution? the gaining of a litle time in vanitie. But I have prooved to thee before, how this time is not gained but loſt, being ſpent without fruit of godlines, which is indeed the only tru gain of time. If it ſeem pleaſant

Godlines the only gain of time.

pleaſant to thee for the preſent: yet remember
Deu. 32. what the prophet ſaith; *Iuxta eſt dies perditionis, & adeſſe feſtinant tempora: The day of perdition is at hand, and the times of deſtruction make haſt to come on.* Which day being once come, I marvel what hope thou wilt conceive. Doſt thou
Exod. 9. think to crie *Peccavi?* It ſhal be wel truly if thou canſt doit: but yet thou knoweſt that Pharao did ſo, and gat nothing by it. Doſt thou intend to make a good teſtament and to be liberal in alms deeds, at that time? This as the caſe may be, is very commendable: but yet thou muſt remember alſo, that the vir-
Mat. 25. gins which filled their lamps, at the very inſtant, were ſhut out, and utterly rejected by Chriſt. Doſt thou think to weep and moorn, and to moove thy judge with tears at that inſtant? Firſt, this is not in thy hands to do at thy pleaſures; and yet thou muſt conſider alſo, that Eſau failed, though he ſought it with
Heb. 12. tears, as the apoſtle wel noteth. Doſt thou mean to have many good purpoſes, to make great promiſes, and vowes in that diſtreſſe?
2. Mac. 9. Cal to mind the caſe of Antiochus in his extremities: what promiſes of good deeds, what vowes of vertuous life made he to God, upon condition he might eſcape, and yet prevailed he nothing therby. Al this is ſpoken, not to put them in deſpair, which are now in thoſe laſt calamities: but to diſſuade others from falling into the ſame: aſſuring thee (gentle

tle reader) that the prophet ſaid not without a cauſe; *Seek unto God while he may be found: cal upon him while he is neer at hand. Now is the time acceptable, now is the day of ſalvation,* ſaith Saint Paul. Now is God to be found, and neeer at hand to imbrace al them that truly turn unto him, and make firm reſolution of vertuous life heerafter. If we defer this time: we have no warrant that he wil either cal us, or receive us heerafter: but rather many threats to the contrarie, as hath been ſhewed. Wherfore I wil end with this one ſentence of S. Auſten; that He is both a careles, and a moſt graceles man, which knowing al this wil venture notwithſtanding the eternitie of his ſalvation and damnation, upon the dowtful event of his final repentance.

Eſai. 55. 2. Cor. 6. *Tract. 33. in Ioh.*

CHAP. VI.

Of three other impediments that hinder men from resolution: which are sloth, negligence, and hardnes of hart.

BEsides al impediments, which hitherto have bin named, there are yet divers others to be found: if any man could examin the particular consciences of al such as do not resolve. But these three heer mentioned, and to be handeled in this chapter, are so publik and known: as I may not passe them over, without discovering the same; for that, manie times men are evil affected, and know not their own diseases: the only declaration wherof (to such as are desirous of their own health) is sufficient to avoid the danger of the siknes.

Of sloth. 2 First then the impediment of sloth is a great and ordinarie let of resolution to manie men: but especially in idle and delicate people, whose life hath been in al ease and rest, and therfore do persuade themselves that they can take no pains, nor abide any hardnes, though never so fain they would. Of which Saint Paul 1.Cor.6. saith, that *Nise people shal not inherit the kingdome*

of

of heaven. These men wil confesse to be tru, as much & more than is said to before: and that they would also gladly put the same in execution, but that they cannot. Their bodies may not bear it: they can take no pains in their several callings: and in the general they cannot fast; they cannot watch; they cannot praie. They cannot leave their disports, recreations, and merry companions: they should die presently (as they say) with melancholy, if they did it: yet in their harts they desire (forsooth that they could do the same, which seeing they cannot, no dowt (say they) God wil accept our good desires. But let them harken a little what the scripture saith heerof; *Desires do kil the slothful man* (saith Salomon) *his hands wil not fal to any work: al the day long he coveteth and desireth: but he that is iust, wil do, and wil not cease. Take the slothful and unprofitable servant* (saith Christ) *and fling him into utter darknes, where shal be weeping and gnashing of teeth.* And when he passed by the way and found a fig tree with leaves without fruit, he gave it presently an everlasting curse. Pro. 21. Mat. 25. Mat. 21.

3 Of this fountain of sloth do proceed many effects that hinder the slothful from resolution. And the first is a certain heavines and sleepie drowsines, towards al goodnes, according as the scripture saith; *Pigredo mittit soporem: Sloth doth bring drowsines.* For which cause S. Paul saith; *Surge qui dormis: Arise thou that art asleep.* And Christ crieth out so often; *Videte, vigilate:* *Four effects of sloth.* 1 *Drowsines.* Pro. 19. Ephes. 5. Mar. 13. Mat. 24. and 25.

late: Looke about you, and watch. You ſhal ſee many men in the world, with whom if you talk of a cow, or a calfe, or a fat ox, of a peece of ground, or the like; they can both hear and talk willingly and freſhly: but if you reaſon with them of their ſalvation, and their inheritance in the kingdome of heaven; they anſwer not at al; but wil hear, as if they were in a dream. Of theſe men then ſaith the wiſe man; *How long*
Pro. 6. & 24 *wilt thou ſleep, O ſlothful fellow? When wilt thou riſe out of thy dream? A little yet wilt thou ſleep; a little longer wilt thou ſlumber; a little wilt thou cloſe thy hands togither and take reſt: and ſo povertie ſhal haſten upon thee as a running poſt, and beggerie as an armed man ſhal take and poſſeſſe thee.*

2 Fear. 4 The ſecond effect of ſloth is fond fear, of pains, and labor, and caſting of dowts where
Pro. 19. none be, according as the ſcripture ſaith; *Pigrum deijcit timor: Fear diſcourageth the ſlothful*
Pſal. 52. *man.* And the prophet ſaith of the like; *They ſhake for fear, where there is no fear.* Theſe men do frame unto themſelves ſtrange imaginations of the ſervice of God, & dangerous events, if they ſhould follow the ſame. One ſaith; If I ſhould give much; it would without dowt make me a begger. Another ſaith; If I ſhould ſtil imploy my ſelfe to painful labor, it would kil me ere long. A third ſaith; If I ſhould humble my ſelfe as is required, every bodie would tread me under their feete. And yet al this is nothing elſe but ſloth, as the ſcripture teſtifieth

eth in these words; *Dicit piger, leo est foris in medio platearum, occidendus sum: The slothful man saith sitting stil in his house; There is a lion without: if I should go out of doores to labor, I should certainly be slain in the midst of the streets.* Pro. 22.

5 A third effect of sloth is, pusillanimitie and faintnes of hart, wherby the slothful man is overthrown, and discouraged by every little contrarietie or difficultie, which he findeth in vertu, or which he imagineth to find therin. Which the wise man * signifieth when he saith; *In lapide luteo lapidatus est piger: The slothful man is stoned to death with a stone of dirt:* that is, he is overthrown with a difficultie of no importance. Again; *De stercore boum lapidatus est piger: The slothful man is stoned dead with the doong of oxen:* which commonly is of matter so soft, as it can hurt no man. *Pusillanimitie.* Eccl. 22. B. * The vulgar translation so readeth: but now it is found, that therin it misseth the sense of the text in both these places heer alledged. And yet the matter it selfe is tru, though it have no warrant hence.

6 A fourth effect of sloth is idle lazines: which we see in many men that wil talk and consult of this and that, about their amendement, but wil execute nothing. Which is most fitly expressed by the holie Ghost in these words; *Sicut ostium vertitur in cardine suo, ita piger in lectulo suo: As a doore is tossed in and out, upon his hindges, so is a slothful man lieng lazily upon his bed.* And again; *Vult, & non vult piger: A slothful man wil, and wil not.* That is, he turneth himselfe to & fro in his bed, and between willing and nilling *Lazines.* Pro. 26. Pro. 13.

he doth nothing. And yet further in another place, the ſcripture deſcribeth this lazines, ſaieng; *The ſlothful man putteth his hands under his girdle, and wil not vouchſafe to lift them up to his mouth, for that it is painful.* Pro. 19.

7 Al theſe and many mo are the effects of ſloth: but theſe four eſpecially, have I thought good to touch in this place: for that they let & hinder greatly this reſolutiō which we talk of, for he that liveth in a ſlumber, & wil not hear, or attend to any thing that is ſaid of the life to come, and beſide this, imagineth fearful matters in the ſame; and thirdly, is thrown down by every little blok, that he findeth in the way; and laſtly is ſo lazy, as he can bear no labor at al: this man (I ſay) is paſt hope to be gained, to any ſuch purpoſe as we ſpeak for.

Means to remoove ſloth.

8 To remoove therfore this impediment, this ſort of men ought to lay before their eies, the labors of Chriſt, and of his ſaints, the exhortations they uſed to other men, to take like pains: the threats made in ſcripture againſt them which labor not: the condition of our preſent warfare, that requireth travel: the crown prepared for it: and the miſerie enſuing upon idle and lazie people. And finally, if they cannot bear the labor of vertuous life, which indeed is accompanied with ſo manie conſolations, as it may not rightfully be called a labor: how wil they abide the labor and torments of the life to come, which muſt be both intol-

intollerable and everlasting?

9 Saint Paul saith of himselfe and others, to the Thessalonians; *We did not eat our bread of free cost, when we were with you: but did work in labor, and wearines both day and night:* thereby to give you an example of imitation: denouncing further unto you; that *If any man would not work, he should not eat.* Christ in his parable stil reprehended greevously those that stood idle, saieng; *Quid hic statis tota die otiosi: Why do you stand heer al the day idle, and doing nothing? I am a vine* (saith Christ) *and my father is an husbandman: every branch that beareth not fruit in me, my father wil cut off, and cast into the fire.* And in another place; *Cut down the unprofitable tree: why doth it stand heer, and occupie up the ground for nothing?* And again; *The kingdome of heaven is subiect to force: and men do gain it by violence, and labor.* For which cause the wise man also saith; *Whatsoever thy hand can do in this life, do it instantly: for after it, there is neither time, nor reason, nor wisdom, or knowledge that we can imploy.* And again, the same wise man saith; *The lazie hand worketh beggerie to it selfe, but the laborsom and valiant hand heapeth up great riches.* And yet further to the same effect; *The slothful man wil not sow in the winter, for that it is cold: and therfore he shal beg in the summer, and no man shal take pittie of him.*

1.The.3. Mat.20. Iohn.15. Luc.13. Mat.11. Eccl.9. Pro.10. Pro.20.

10 Al this pertaineth to shew, how that this life is a time of labor, and not of idlenes: and appointed unto us for the attaining of hea-

ven: it is the market wherin we muſt bie: the battel wherin we muſt fight, and obtain our crown: the winter wherin we muſt ſowe: the day of labor, wherin we muſt ſweat, and get our pennie. And he that paſſeth over lazily this day (as the moſt part of men do) muſt ſuffer eternal povertie, and need in the life to come: as in the firſt part of this booke more at large hath been declared. Wherfore, the wiſe man (or rather the holie Ghoſt by his mouth) giveth ech one of us, a moſt vehement admonition, and exhortation in theſe words;

Cap. 3.

Rro. 6. *Run about: make haſte: ſtir up thy frind: give no ſleepe unto thine eies: let not thine eie lids ſlumber: they skip out as a doe from the hands of him that held hir: & as a bird out of the hands of the fowler. Go unto the emmet (thou ſlothful man) and conſider hir doings, and learn to be wiſe: ſhe having no guide, teacher, or captain, prouideth meat for hir ſelfe in the ſummer, and gathereth togither in the harveſt, that which may ſerve hir to feed upon in the winter.* By which words we are admoniſhed in what order we ought to behave our ſelves in this life, and how diligent & careful we ſhould be in doing of al good works (as S. Paul alſo teacheth) conſidering that as the emmet laboreth moſt earneſtly in the harveſt time to lay up for the winter to come; ſo we ſhould for the next world: and that ſlothfulnes to this effect, is the greateſt and moſt dangerous let that may be. For, as the emmet ſhould die in the winter moſt certainly

Coloſ. 1. Rom. 12. Gal. 6.

one rule set down by himself. *By their fruits ye shal know them.* For such as the tree is within, such is the fruit which that tree sendeth footh. Again; *The mouth speaketh from the abundance of the hart.* and consequently, seeing their talk is nothing but of worldly vanities: it is a sign there is nothing in their hart, but that. And then it followeth also by a third rule; *Where the treasure is, there is the hart.* And so, seing their harts are only set upon the world: the world is their only treasure, & not God. And consequently, they prefer that before God, as indeed Atheists do. Luc. 6. Mat. 12. Mat. 6.

13 This impediment reacheth far, and wide at this day: and infinite are the men which are intangled therwith: and the cause therof especally is inordinate love of the world: which bringeth men to hate God, and to conceive enmitie against him, as the apostle saith: and therfore no marvel, though indeed they neither beleeve, nor delite in him. And of al other men, these are the hardest to be reclaimed, and brought to any resolution of amendement: for that they are insensible: and beside that, do also flie al means, wherby they be cured. For as there were smal hope to be conceived of that patient, which being greeuously sik, should neither feele his disease; nor beleeve that he were distempered; nor abide to hear of physik, or physitions; nor accept of any counsel that should be offered; nor admit any talk or consultation about his curing: so these men are in 1. Ioh. 2.

The cheefe cause of Atheism at this day.

A comparison.

in more dangerous eſtate than any other; for that they know not their own danger, but perſuading themſelves to be more wiſe than their neighbors, do remoove from their cogitations al things, wherby their health might be procured.

The way to cure careles men.

14 The only way to do theſe men good (if there be any way at al) is to make them know that they are ſik, and in great danger: which in our caſe may be done beſt (as it ſeemeth to me) by giving them to underſtand, how far they are off, from any one peece of tru Chriſtianitie, & conſequently from al hope of ſalvation that may be had therby. God requireth at our hands, that *We ſhould love him, and ſerve him; With al our hart, with al our ſoul, and with al our ſtrength.* Theſe are the preſcript words of God, ſet down both in the old and new law. And how far (I pray thee) are theſe men off from this, which imploy not the halfe of their hart, nor the halfe of their ſoul; nor the halfe of their ſtrength in Gods ſervice; nay, nor the leaſt part therof. God requireth at our hands, that we ſhould make his laws and precepts our ſtudie, and cogitations: that we ſhould think on them continually, and meditate upon them both day and night, at home, and abroad; early, and late; when we go to bed, and when we riſe in the morning: this is his commandement, and there is no diſpenſation therin. But how far are thoſe men from this, which be-

Deut. 6. Mat. 22. Luc. 10.

Deut. 6. and 11. Iohn. 1.

tainly for hunger, if she should live idlely in the summer: so without al dowt they are to suffer extreme need and miserie in the world to come, who now for sloth do omit to labor.

11 The second impediment is called by me in the title of this chapter negligence. But I do understand therby a further matter than commonly this word importeth. For I do comprehend under the name of negligence al careles, and dissolute people, which take to hart nothing that pertaineth to God or godlines, but only attend to worldly affairs, making their salvation the least part of their cogitations. And under this kind of negligence, is contained both Epicurism (as Saint Paul noted in some Christians of his dais, who began only to attend to eat and drink, and to make their bellies their God, as many of our Christians now do) and also a secret kind of Atheism, or denieng of God: that is, of denieng him in life, and behavior, as Saint Paul expoundeth it. For albeit these men in words do confesse God, and professe themselves to be as good Christians as the rest: yet secretly indeed they do not beleeve God; as their life and doings do declare. Which thing Ecclesiasticus discovereth plainly, when he saith; *Ve dissolutis corde, qui non credunt Deo: Wo be unto the dissolute, and careles in hart, which do not beleeve God.* That is, though they professe that they beleeve and trust in him: yet by their dissolute and careles

Of negligence.

Epicurism, or life of Epicures.

Phil. 3. Rom. 16.

Titus. 1.

Eccl. 2.

doings, they testifie that in their harts they beleeve him not: for that they have neither care nor cogitation of matters pertaining to him.

12 These kind of men are those which the scripture noteth and detesteth for plowing with an ox, and an asse togither: for sowing their ground with mingled seed: for wearing apparel of linsie woolsey, that is made of flaxe and wool togither. These are they of whom Christ saith in the Revelations; *I would thou were either cold or hot. But for that thou art lukewarm, and neither cold nor hot; therfore wil I begin to vomit thee out of my mouth.* These are they which can accord al religions togither, and take up al controversies by only saieng, that either they are differences of smal importance; or else that they appertain only to learned men to think upon, and not unto them. These are they, which can apply themselves to any companie, to any time, to any princes pleasure, for matters of life to come. These men forbid al talk of spirit, religion, or devotion in their presence: only they wil have men, eat, drink, and be merry with them: tel news of the court, and affairs abroad: sing, dance, laugh, and play at cards: and so passe over this life in lesse consideration of God, than the very heathens did. And hath not the scripture reason then, in saieng that these men in their harts & works are Atheists? Yes surely. And it may be prooved by many rules of Christ. As for example: this is one

Of carelesse Atheists. Deu. 22.

Apoc. 3.

beſtow not the third part of their thoughts upon this matter, no not the hundred part, nor ſcarce once in a yeer do talk therof? Can theſe men ſay they are Chriſtians, or that they beleeve in God?

15 Chriſt making the eſtimate of things in this life, pronounced this ſentence; *Vnum eſt neceſſarium: one onely thing is neceſſarie.* Or of neceſſitie in this world, meaning the diligent and careful ſervice of God. Theſe men find many things neceſſarie beſide this one thing; and this nothing neceſſarie at al. How far do they differ then in judgement from Chriſt? Chriſts apoſtle ſaith, that a Chriſtian *Muſt neither love the world, nor any thing in the world.* Theſe men love nothing elſe, but that which is of the world. He ſaith; that *Whoſoever is a frind to the world, is an enimie to Chriſt.* Theſe men are enimies to whoſoever is not a frind to the world. How then can theſe men hold of Chriſt? Chriſt ſaith; *We ſhould pray ſtil.* Theſe men pray never. Chriſts apoſtle ſaith; that *Covetouſnes, uncleannes, or ſecuritie, ſhould not be ſo much as once named among Chriſtians.* Theſe men have no other talk but ſuch. Finally, the whole courſe, and canon of ſcripture runneth, that Chriſtians ſhould be; *Attenti, vigilantes, ſolliciti, inſtantes, ferventes, perſeverantes ſine intermiſſione.* that is, *Attent, vigilant, careful, inſtant, fervent, and perſeverant without intermiſſion in the ſervice of God.* But theſe men have no one of theſe points, nor

Luc. 10.
1. Ioh. 2.
Luc. 18.
Epheſ. 5.
Luc. 21.
Mat. 24.
Mich. 6.
Rom. 11.
Rom. 12.
Mat. 10.

nor any degree of any one of these points; but every one the clean contrarie. For they are neither attent to those things which appertain unto God, nor vigilant, nor solicitous, nor careful; and much lesse instant and fervent; and least of al perseverant without intermission: for that they never begin. But on the contrarie side, they are careleſſe, negligent, lumpish, remisse, key-cold, perverse, contemning and despising, yea loathing, and abhorring al matters that appertain to the mortifieng of themselves, and tru service of God. What part have these men then in the lot and portion of Christians, beside only the bare name, which profiteth nothing?

16 And this is sufficient to shew how great and dangerous an impediment this careles, ſenseles, and supine negligence is, to the resolution wherof we intreat. For if Christ require to the perfection of this resolution, that whosoever once espieth out the treasure hidden in the field (that is, the kingdome of heaven, and the right way to come to it) he should presently go and sel al that he hath, and bie the field; that is, he should prefer the pursute of this kingdome of heaven, before al the commodities of this life, whatsoever, and rather venture them al, than to omit this treasure: if Christ (I say) requirt this, as he doth, when wil these men ever be brought to this point, which wil not give the least part of their goods to purMat. 13.

chase

chase that field; nor go forth of doore to treat the bieng therof; nor wil so much as think, or talk of the same; nor allow of him, which shal offer the means and wais to compas it?

17 Wherfore, whosoever findeth himselfe in this disease, I would counsel him to read some chapters of the first part of this booke: especially the third, and fourth, treating of the causes, for which we were sent into this world: as also the fift, of the account, which we must yeeld to God, of our time heer spent: and he shal therby understand (I dowt not) the error, and danger he standeth in, by this damnable negligence wherin he sleepeth, attending only to those things, which are meere vanities, and for which he came not into this world: and passing over other matters, without care or cogitation, which only are of importance, and to have been studied, and thought upon by him. Pag. 34. and 46.

18 The third and last impediment that I purpose to handle in this booke, is a certain affection, or evil disposition in some men, called by the scriptures, hardnes of hart, or in other words, obstinacie of mind. Wherby a man is setled in resolution, never to yeeld from the state of sin wherin he liveth, whatsoever shal, or may be said against the same. And I have reserved this impediment, for the last place in this booke, for that it is the last, and woorst of al other impediments discovered before, containing al the evil in it selfe, that any of the other before *Of hardnes of hart.*

before rehearſed have: and adding beſides, a moſt wilful, and malicious reſolution of ſin, quite contrarie to that reſolution, which we ſo much indevor to induce men unto.

Two degrees of hardnes of hart.

19 This hardnes of hart hath divers degrees in divers men, and in ſome much more greevous than in others. For ſome are arrived to that high and cheefe obduration, which I named before, in ſuch ſort, as albeit they wel know that they are amiſſe; yet for ſome worldly reſpect or other, they wil not yeeld, nor change their courſe. Such was the obduration of *Pilate, though he knew that he condemned Chriſt wrongfully: yet, not to leeſe the favor of the Iews, or incur diſpleaſure with his prince, he proceeded and gave ſentence againſt him. This alſo was the obduration of Pharao, who though he ſaw the miracles of Moiſes, and Aaron, and felt the ſtrong hand of God upon his kingdome: yet, not to ſeeme to be overcome by ſuch ſimple people as they were: nor that men ſhould think he would be inforced by any mean to relent, he perſevered ſtil in his wilful wickednes, until his laſt, and utter deſtruction came upon him. This hardnes of hart was alſo in king *Agrippa, and Felix governor of Iewrie: who, though in their own cõſcience they thought that Saint Paule ſpake truth unto them:

Mat. 27. B.

*It ſeemed to be of weaknes rather, thã of ſuch obduration as was in Pharao, or is ſpoken of heer. Exo. 6. 7. 8.

Acts. 26. 27. B.

*In theſe two alſo it ſeemeth rather to have been ignorance, than obduration. But the example is notably found in the Preeſts, Scribes, and Phariſies: who ever oppoſed themſelves againſt the preaching of Chriſt; and at the length put him to death.

them: yet, not to hazard their credit in the world, they continued stil, and perished in their own vanities. And commonly this obduration is in al persecutors of vertu, and vertuous men, and especially of those that professe the truth: whom though they see evidently to be innocent, and to have the word of God, and equitie on their side; yet to maintain their estate, credit, and favor in the world, they persist, without either mercie or release, until God cut them off, in the midst of their malice, and furious cogitations. *Persecutors.*

20 Others there are, who have not this obduration in so high a degree, as to persist in wickednes, directly against their own knowledge; but yet they have it in another sort; for that they are setled in firm purpose to follow the trade, which alreadie they have begun; and wil not understand the dangers therof: but do seeke rather means to persuade themselves, and quiet their consciences therin: and nothing is so offensive unto them, as to hear any thing against the same. Of these men holy Iob saith; *Dixerunt Deo, recede à nobis, & scientiam viarum tuarum nolumus: They say to God, depart from us, we wil not have the knowledge of thy wais.* And the prophet David yet more expressely; *Their furie is like the furie of serpents, like unto cocatrices that stop their ears, and wil not hear the voice of the inchanter.* By this inchanter he meaneth the holie Ghost, which seeketh by al means *A second degree of obduration.* Iob. 21. Psal. 57.

means poſſible to charm thee from the bewitching wherin they ſtand, called by the wiſe
Sap. 4. man *Faſcinatio nugacitatis : The bewitching of va-*
Zach. 7. *nitie. But* (as the prophet ſaith) *they wil not hear, they turn their baks, they ſtop their ears, to the end they may not underſtand: they put their harts as an adamant ſtone, leaſt they ſhould hear Gods law, and be converted.*

The hard harted Iews. 21 The nation of Iews is peculiarly noted to have been alwais given to this great ſin,
Acts. 7. as Saint Steeven witneſſeth, when he ſaid unto their own faces; *You ſtifneeked Iews, you have alwais reſiſted the holie Ghoſt.* Meaning therby (as Chriſt declareth more at large) that they reſiſted the prophets, & ſaints of God, in whom the holie Ghoſt ſpake unto them from time to
Mat. 5. Luc. 11. 13. time, for amendement of their life: and for that through the light of knowledge which they had by hearing of Gods law, they could not in truth, or ſhew condemn the things, which were ſaid, or avoid the juſt reprehenſions uſed toward them: and yet reſolved with themſelves, not to obey or change the cuſtom of their proceedings: therfore fel they in fine, to perſecute ſharply their reprehendors: wher-
Ier. 5. of the only cauſe was hardnes of hart; *Induraverunt facies ſuas ſupra petram & noluerunt reverti:* ſaith God by the mouth of Ieremie; *They have hardened their faces above the hardnes of a rok, and they wil not turn to me.* And in another place of the ſame prophet he complaineth greevouſly

vously of this perverſenes; *Quare ergo averſus eſt populus iſte in Ieruſalem, averſione contentioſa? And why then is this people in Ieruſalem revolted from me, by ſo contentious and perverſe an alienation, as they wil not hear me any more, &c?* And yet again in another place; *Quare moriemini domus Iſrael: Why wil you die, you houſe of Iſrael?* Why wil you damn your ſelves? Why are you ſo obſtinate as not to hear: ſo perverſe as not to learn: ſo cruel to your ſelves, as you wil not know the dangers wherin you live; nor underſtand the miſerie that hangeth over you? Iere. 8. Eze. 18.

22 Doſt thou not imagin (deer brother) that God uſeth this kind of ſpeech not only to the Iews, but alſo to many thouſand Chriſtians, and perhaps alſo unto thy ſelfe many times everie day: for that thou refuſeſt his good motions and other means ſent from him, to draw thee to his ſervice, thou being reſolved not to yeeld therunto, but to follow thy purſuit, whatſoever perſuaſions ſhal come to the contrarie? Alas, how many Chriſtians be there, who ſay to God daily (as they did whom I named before) *Depart from us, we wil not have the knowledge of thy waies?* How many be there, which abhor to hear good counſel? Fear and tremble to read good bookes? Flie and deteſt the frequentation of godly companie, leaſt by ſuch occaſions they might be touched in conſcience, converted, and ſaved? How many be there, which ſay with thoſe moſt miſerable hard harted men, Iob. 21.

Eſai. 28. wherof the prophet ſpeaketh; *Percuſſimus fœdus cum morte, & cum inferno fecimus pactum: We have ſtriken a league with death, and have made a bargain with hel it ſelfe.* Which is as much to ſay, as if they had ſaid; Trouble us not, moleſt us not with thy perſuaſions: ſpend not thy words and labor in vain: talk unto others who are not yet ſetled: let them take heaven that it wil; we for our parts are reſolved; we are at a point; we have made a bargain that muſt be performed, yea though it be with hel, and death everlaſting.

The deſcription of an hard hart. Pſal. 75. 23 It is a woonderful furie, the obduration of an hard hart: and not without cauſe compared by the prophet (as I ſhewed before) to the wilful furie and rage of ſerpents. And another place of ſcripture deſcribeth it thus;

Eſai. 48. *Durus es, & nervus ferreus cervix tua, & frons tua area: Thou art hard harted, and thy nek is a ſinow of iron, & thy forhead is of braſſe.* What can be more vehemently ſpoken to expreſſe the hardnes of this mettal? But yet Saint Barnard expreſſeth

Lib. 1, de conſid. ad Eug. c. 2. it more at large in theſe words; *Quid ergo cor durum:* And what is then a hard hart? And he anſwereth immediately; A hard hart is that, which is neither cut by compunction; nor ſoftened by godlines; nor mooved with praiers; nor yeeldeth to threatening; nor is any thing holpen, but rather hardened, by chaſtening. An hard hart is that which is ingrateful to Gods benefits; diſobedient to his counſels; made

made cruel by his judgements; diſſolute by his allurements; unſhamefaſt to filthines; fearles to perils; uncourteous in humane affairs; rechles in matters pertaining to God; forgetful of things paſt; negligent in things preſent; improvident for things to come.

24 By this deſcription of Saint Barnard it appeereth, that an hard hart, is almoſt a deſperate and remediles diſeaſe, where it falleth. For what wil you do (ſaith this good father) to amend it? If you lay the greevouſnes of ſin before him: he is not touched with compunction. If you alledge him al the reaſons in the world, why we ought to ſerve God, and why we ought not to offend, and diſhonor him: he is not mollified by this conſideration of piety. If you would requeſt him and beſeech him with tears, even on your knees: he is not mooved. If you threaten Gods wrath againſt him: he yeeldeth nothing therunto. If God ſcourge him in deed: he waxeth furious, and becommeth much more hard than before. If God beſtow benefits on him: he is ungrateful. If he counſel him for his ſalvation: he obeieth not. If you tel him of Gods ſecret, and ſevere judgements: it driveth him to deſperation, and to more crueltie. If you allure him with Gods mercie: it maketh him diſſolute. If you tel him of his own filthines, he bluſheth not. If you admoniſh him of his perils: he feareth not. If he deal in matters towards men: he is proud

The explication of S. Barnards words.

and uncurteous. If he deal in matters towards God: he is raſh, light, and contemptuous. Finally, he forgetteth whatſoever hath paſſed before him towards other men, either in reward of godlines, or in puniſhment of ſinners. For the time preſent, he neglecteth it, nor maketh any account of uſing it to his benefit. And of things to come, either of bliſſe, or miſerie, he is utterly unprovident: nor wil eſteem therof, lay you them never ſo often, or vehemently before his face. And what way is there then to do this man good?

The danger of an hard hart. Eccl. 23.

25 Not without great cauſe ſurely did the wiſe man pray ſo hartily to God; *Animæ irreverenti, & infrenatæ ne tradas me: Deliver me not over (O Lord) unto a ſhameles and unruly ſoul.* That is, unto a hard, and obſtinate hart. Wherof he giveth the reaſon in another place, of the ſame booke; *Cor enim durum habebit male in noviſſimo: For that an hard hart ſhal be in an evil caſe at the laſt day.* Oh that al hard harted people would note this reaſon of ſcripture! But S. Barnard goeth on, and openeth the terror heerof more fully, when he ſaith; *Nemo duri cordis ſalutem unquam adeptus eſt, niſi quem forte miſerans Deus abſtulit ab eo (iuxta prophetam) cor lapideum, & dedit cor carneum:* There was never yet hard harted man ſaved, except God by his mercie did take away his ſtonie hart, and give him a hart of fleſh, according to the prophet. By which words Saint Barnard ſignifieth, and prooveth out of the

Eccl. 3.

Li. 1. de conſid. c. 1. Eze. 36.

pro-

prophet, that there are two kinds of harts in men, the one a fleshlie hart, which bleedeth if you but prik it: that is, it falleth to contrition, repentance, and tears, upon never so smal a chek for sin. The other is a stonie hart, which if you beat and buffet never so much with hammers, you may assoon break it in peeces, as either bend it, or make it to bleed. And of these two harts in this life dependeth al our miserie, or felicitie for the life to come. For as God when he would take vengeance of Pharao, had no more greevous way to do it, than to say; *Indurabo cor Pharaonis: I wil harden the hart of Pharao.* That is (as Saint Austen expoundeth) I wil take away my grace, and so permit him to harden his own hart: so when he would shew mercie to Israel, he had no more forcible means to expresse the same, than to say; *I wil take away the stonie hart out of your flesh, & give you a fleshie hart in steed therof.* That is, I wil take away your hard hart, and give you a soft hart, that wil be mooved, when it is spoken to. And of al other blessings, and benefits, which God doth bestow upon mortal men in this life, this soft and tender hart is one of the greatest: I mean such an hart as is soone mooved to repentance; soone checked and controlled; soone pearsed; soone made to bleed; soone stirred to amendment. And on the contrarie part, there can be no greater curse, or malediction laid upon a Christian, than to have an hard

Two kinds of harts in men with their properties.

Exo. 4. 7. 14

Au. 1. 18. super Exod. & serm. 88. de temp.

Eze. 36.

and obſtinate hart, which heapeth every day vengeance unto it ſelfe, and his maiſter alſo.

Heb. 6. Saint Paul ſaith it is compared by the apoſtle unto the ground, which no ſtore of rain can make fruitful, though it fal never ſo often upon the ſame: and therfore he pronounceth therof; *Reproba eſt, maledicto proxima, cuius conſummatio in combuſtionem.* That is, *It is reprobate and next doore to malediction, whoſe end or conſummation muſt be fire and burning.*

26 Which thing being ſo, no marvel though the holie ſcripture do dehort us ſo carefully from this obduration and hardnes of hart, as from the moſt dangerous, and deſperate diſeaſe, that poſſible may fal upon the Chriſtian,

Heb. 6. being indeed (as the apoſtle ſignifieth) the next doore to reprobation it ſelfe. S. Paul therfore crieth;

Epheſ. 4. 1. Theſ. 5. *Nolite contriſtari, nolite extinguere ſpiritum Dei: Do you not make ſad, do you not extinguiſh the ſpirit of God,* by obduration, by reſiſting

Heb. 3. and impugning the ſame. Again; *Non obduretur quis ex vobis fallacia peccati: Let no man be hard harted among you through the deceit of ſin.* The pro-

Pſal. 94. phet David alſo crieth; *Hodie ſi vocem eius audieritis, nolite obdurare corda veſtra: Even this day, if you hear the voice of God calling you to repentance, ſee you harden not your harts againſt him.* Al which earneſt ſpeeches, uſed by Gods holie ſpirit, do give us to underſtand, how carefully we have to flie this moſt peſtilent infection of an hard hart: which almightie God by his mercie give

us grace to do, and indu us with a tender hart towards the ful obedience of his divine majestie: such a soft hart (I say) as the wise man desired, when he said to God; *Da servo tuo cor docile: Give unto me thy servant (O Lord) an hart that is docible, and tractable to be instructed:* such an hart as God himselfe describeth to be in al them whom he loveth, saieng; *Ad quem respiciam, nisi ad pauperculum, & contritum corde, & timentem sermones meos? To whom wil I have regard, or shew my favor, but unto the poore and humble of hart, unto the contrite spirit, and to such as trembleth at my speeches?* 3.Reg.3. Esai. 66.

27 Behold (deer brother) what an hart God requireth at thy hands? A little poore & humble hart: (for so much importeth the diminitive *Pauperculus:*) also a contrite hart for thine offences past; and an hart that trembleth at everie word that commeth to thee from God, by his ministers. How then wilt thou not fear at so manie words, and whole discourses as have been used before, for thine awakening; for opening thy peril; for stirring thee to amendement? How wilt thou not fear the threats, and judgements of this great Lord for thy sin? How wilt thou dare to proceed anie further in his displeasure? How wilt thou defer this resolution any longer? Surely the lest part of that which hath been said, might suffice to moove a tender hart, an humble, and contrite spirit, to present resolution and earnest

amendement of life. But if al togither cannot moove thee to do the ſame: I can ſay no more, but that thou haſt a verie hard hart indeed: which I beſeech our heavenly father to ſoften for thy ſalvation, with the pretious hot blood of his onlie ſon, our Savior, who was content to ſhed it for that effect, upon the croſſe.

The concluſion of this whole booke. Pag. 12. B.

28 And thus now having ſaid ſo much as time permitted me, concerning the firſt general part required at our hands for our ſalvation: that is, concerning reſolution, appointed by any * diviſion in the beginning, to be the ſubject or matter of this firſt booke, I wil end heer: deferring for a time the performance of my purpoſe for the other two bookes, * upon the cauſes, and reaſons ſet down in an advertiſement to the reader, at the very firſt enterance unto this booke: nothing dowting, but if God ſhal vouchſafe to work in anie mans hart by means of this booke, or otherwiſe this firſt point of reſolution, the moſt hard of al other: then wil he alſo give means to perfect the work begun of himſelfe, and wil ſupplie by other wais, the two principal parts following: that is, both right beginning, and conſtant perſeverance, wherunto my other two bookes promiſed, are appointed. It wil not be hard for him that were once reformed, to find helpers and inſtructors ynow, the holie Ghoſt in this caſe being alwais at hand: there want not good bookes, and better men (God be glori-

* As may appeer in my preface to the reader. B.

* Which was, for that either time, or health, or libertie did not permit Phil. 2.

glorified for it) in our own countrie at this day, which are wel able to guide a zealous spirit in the right waie to vertu (and yet as I have promised before, so mean I (by Gods most holie help and assistance) to send thee (gentle reader) as my time and habilitie wil permit, the other two bookes also: especially, if it shal please his divine majestie to comfort me therunto, with the gain, or good of any one soul by this which is alreadie done: that is, if I shal conceive or hope, that any one soul, so deerly purchased by the pretious blood of the son of God, shal be mooved to resolution by any thing that is heer said: that is, shal be reclaimed from the bondage of sin, and restored to the service of our maker & redeemer: which is the onlie end of my writing, as his majestie best knoweth.

29 And surely (gentle reader) though I must confesse that much more might be said for this point of resolution, than is heer touched by me, or than any man can wel utter in any competent kind of booke or volume: yet am I of opinion, that either these reasons heer alledged are sufficient, or els nothing wil suffice, for the conquering of our obstinacie, and beating down of our rebellious disobedience in this point. Heer thou maist see the principal arguments inducing thee to the service of God, and detestation of vice. Heer thou maist see the cause & end why thou wast created; the occasion

The effect of that which hath been said in this booke.

In the first part.

caſion of thy comming hither; the things required at thy hands in particular; the account that wil be demanded of thee; his goodnes towards thee; his watchfulnes over thee; his deſire to win thee; his reward if thou do wel; his infinite puniſhment, if thou do evil; his callings; his baits; his allurements to ſave thee.

In the ſecond part. And on the contrarie part, heer are diſcovered unto thee the vanities & deceits of thoſe impediments, hinderances, or excuſes, which any way might let, ſtay or diſcourage thy reſolution; the feigned difficulties of vertuous life are remooved; the conceited fears of Gods ſervice are taken away; the allureing flatteries of worldly vanitie are opened; the fooliſh preſumption upon Gods mercie; the danger of delay; the diſſimulation of ſloth; the deſperate peril of careles & ſtonie harts are declared. What then wilt thou deſire more to moove thee? What further argument wilt thou expect to draw thee from vice and wickednes, than al this is?

30 If al this ſtir thee not, what wil ſtir thee, (gentle reader) if when thou haſt read this, thou lay down thy book again, and walk on thy carcleſſe life as quietly as before; what hope (I beſeech thee) may there be conceived of thy ſalvation? Wilt thou go to heaven, living as thou doſt? It is impoſſible. As ſoone thou maiſt drive God out of heaven, as get thither thy ſelfe in this kind of life. What then? Wilt thou forgo heaven, & yet eſcape hel too?

This

This is leſſe poſſible, whatſoever the Atheiſts of this world do perſuade thee. Wilt thou defer the matter, and think of it heerafter? I have told thee my opinion heerof before. Thou ſhalt never have more abilitie to do it, than now, and (it may be) never halfe ſo much again. If thou refuſe it now: I may greatly fear, that thou wilt be refuſed heerafter thy ſelfe. There is no way then ſo good (deer brother) as to do it preſently whiles it is offered. Break from that tyrant which deteineth thee in ſervitude: ſhake off his chains; cut a ſunder his bonds; run violently to Chriſt; which ſtandeth readie to imbrace thee, with his arms open on the croſſe. Make joiful al the angels and court of heaven with thy converſion; ſtrike once the ſtroke with God again; make a manly reſolution; ſay with the old couragious ſoldier of Ieſus Chriſt, Saint Ierom; If my father ſtood weeping on his knees before me, and my mother hanging on my nek behind me; and al my brethren, ſiſters, children, kinſfolks howling on every ſide to retain me in ſinful life with them; I would ſling off my mother to the ground; deſpiſe al my kinred; run over my father, and tread him under my feet, therby to run to Chriſt when he calleth me. Luc. 15. *A notable ſaieng of S. Ierom.*

31 Oh that we had ſuch harts as this ſervant of God had; ſuch courage, ſuch manhood, ſuch fervent love to our maiſter. Who would lie one day in ſuch ſlaverie as we do? Who would

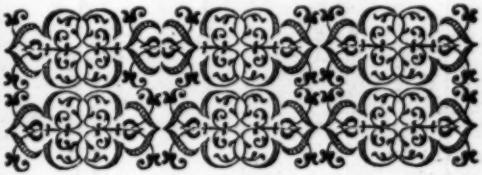
would eat huſks with the prodigal ſon among ſwine, ſeeing he may return home, and be ſo honorably received and intertained by his old father; have ſo good cheer; and banketting; and hear ſo great melodie, joy, and triumph
Luc. 15. for his return? I ſay no more heerin (deer brother) than thou art aſſured of, by the word and promiſe of Gods own mouth; from which can proceed neither falſhood nor deceit. Return then I beſeech thee; lay hand faſt on his promiſe, who wil not fail thee; run to him now he calleth, whiles thou haſt time; and eſteem not al this world worth a ſtraw in reſpect of this one act; for ſo ſhalt thou be a moſt happie, and thriſe happie man, and ſhalt bleſſe heerafter the hour and monient that ever thou madeſt this bleſſed reſolution. And I for my part (I truſt) ſhal not be void of ſome portion of thy felicitie. At leaſtwiſe I dowt not, but thy holie converſion ſhal treat for me with our common father, who is the God of mercies, for remiſſion of my many ſins, and that I may ſerve, and honor him togither with thee, al the dais of my life; which ought to be both our petitions; and therfore in both our names, I beſeech his divine majeſtie to grant it to us: for ever and ever,

Amen.

The end of this booke of Reſolution.

A TREATISE TENDING TO PACIFICATION: BY LABORing those that are our adversaries in the cause of RELIGION, to *receive the* GOSPEL, and to join with us *in profession* therof.

By Edm. Bunny.



Hosea. 3 : 4, 5.

The children of Israel shal sit a great while without king, without prince, without sacrifice, without image, without Ephod, and without Teraphim. But afterward the children of Israel shal be converted, and seeke the Lord their God, and David their king: & in the latter dais they shal worship the Lord, and his loving kindnes.

A Table declaring the effect and method of the Treatise following.

This Treatise following consist of two

- In the former of which there is set down matter to move them: that is,
  - First, on our parts it is declared, that if we should turn unto them,
    - The benefit that we should get therby, would be very little. Section. 1.
    - The inconvenience very great:
      - First, in matters concerning religion. Sect. 2.
      - Then, concerning our civile estate. Sect. 3.
  - Then, on their parts it is declared likewise, that if they should join in profession with us,
    - The benefit that they should get therby, were great
      - First in matters of religion. Sect. 4.
      - Then as touching their civile estate. Sect. 5.
    - The inconveniences very smal: cõcerning which,
      - First it is declared, what they are. Sect. 6.
      - Then, of how smal importance they are, which is declared,
        - First, in them al generally. Sect. 7.
        - Then more specially in the doctrine of iustification. Sect. 8.
- Some that are of lesse importance.
  - Som that cheefly respect their person: which also are two.
    - One, that proceedeth from regard of their credit: which so they think should be overthrown. Sect. 9.
    - The other ariseth from their bodily punishment: wherin they think we deal hardly with them. Sect. 10.
  - One, that doth somwhat respect their cause likewise: which is, that our translations of the holy scriptures are now (in their judge-
    - First, there is a breefe recital of those points of doctrine, for which we are charged to have translated so corruptly. Sect. 11.
    - Then is de- [illegible] First, by considera-

This Treatise following consist of two principal parts.

In the latter such lets are removed as are woont to hinder: of which there be two speciall sorts:

Some that are of lesse importance.

One, that doth somwhat respect their cause likewise: which is, that our translations of

Of which likewise there are

One, that is of special force with many, and most of al hindereth those that stay upon conscience in deede: which is, that if they should ioin with us, they fear that therby they should depart from the Church. Concerning which,

the holy scriptures are now (in their iudgement) found to be so far from the truth of the text, that it seemeth to them, that we have not the word of God among us, to direct us in this our profession, as heertofore it was thought that we had. Concerning which,

Firſt, there is a breefe recital of those points of doctrine, for which we are charged to have translated so corruptly. Sect. 11.

Then is declared, how it may very easily appeer, that the matter is not so great, as they pretend

Firſt, by consideration of certain general points to them al belonging. Sec. 12.

Then by a more special treatise of everie one apart by it selfe. Sect. 13.

Firſt, the hardnes of the matter is unfolded. Which is done by shewing

Firſt, how they are deceived: which is, for that they do not rightly conceive,

Either what the Church is. Sect. 14.

Or what it is to depart from it. Sec. 15.

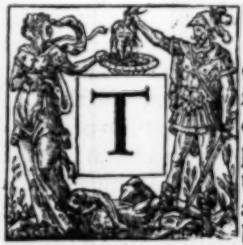
Then, how the error may be amended: which is, by right understanding,

What the Church is. Sect. 16.

What it is to depart frō the same. Se. 17.

Then the Resolution therof is gathered: which is, that of departing altogither from the Church, there ought to be at al no question among us; but only who are the truer members of that Church that we al are of. In which point, so long as the question is but betwixt us and them, the advantage is wholy and only ours. Sect. 18.

The Treatiſe tending to Pacification.



TO perſuade or move others to the truth of Religion, that being as by yet preiudice deceived, cānot perſuade themſelves to be ſo ſhort therof as they are, hath been, and ever muſt be in al ages ſo needful an argument, as that many do gladly beſtow their labor therin. Of which, as other ages have ever given ſufficient teſtimonie; ſo this of ours doth moſt plentifully witnes the ſame: being ſo much more fruitful and abundant therin, as it hath pleaſed God to bleſſe it with ſo rare and ſingular a light of the truth, as (to our knowlege) he never yet beſtowed on others. Therfore among us alſo there are, and thoſe very many, that have taken this argument in hand, and have done ſo wel therin, that God is glorified, the church is increaſed, and themſelves have gotten a reverend æſtimation among the people of God therby.

So commeth it to paſſe, that whatſoever I ſhal do therin, according to the ſmal talent that God of his goodnes hath beſtowed on me, may ſeem to be needleſſe, and as it were to come out of ſeaſon, when the church is ſo wel ſtored alreadie, with ſuch perſuaſion; and others long ſince, ſeem to themſelves halfe cloied therwith. Nevertheleſſe, ſeeing that now I was purpoſed to get foorth this booke of Reſolution that goeth before, which ſo treateth of godlines of life, that (in a maner) it maketh no mention of knowledge or faith (as alſo it appeereth that the author himſelfe was (in ſome things) of a contrarie judgement to us therin) I thought the caſe it ſelfe to be ſuch, as that it behooved me to ſay ſomwhat therof, as before in the preface I have declared. The effect wherof is no more but this; firſt, to ſhew that there is very reaſon why they ſhould joln in profeſſion with us: and then to declare in what ſort to remoove ſuch things as moſt do hinder the weaker ſort. The reaſon why they ought to join in profeſſion with vs, is for that it becommeth and behooveth the church of God (in many reſpects) to be at unitie in it ſelfe; and yet the caſe ſo ſtandeth in this matter, that we are not able in our profeſſion to yeeld unto them; but they verie wel may, and of dutie ought to accord unto us. It becommeth and behooveth the church

The principal parts of this Treatiſe.

church of God to be at unitie in it ſelfe, for ſo many good and ſubſtantial cauſes, that it needeth no confirmation at al: inſomuch that it ſhal not be needful to beſtow any labor in the prooving of it. The other is not ſo fully co ncluded of al; and yet notwithſtanding we dowt not, but we have ſufficient ground-work to be perſuaded therin as we are. The reaſon why we may not yeeld unto them, is for that there can be no other account made of the matter, but that the benefit we ſhould get therby, would be verie little; and the inconvenience that commeth withal, marvelous great. The benefite that we ſhould get therby, ſeemeth to reſt but only in a certain perſuaſion, that we ſhould be in better caſe, than now we are. For whether we ſhould be ſo or not, that muſt needs (as yet) lie in queſtion betwixt us. But this is very tru in deed, that if we were of their profeſſion, then ſhould we be with them perſuaded, that our eſtate were ſo much the better. And our eſtate would then ſeem to be bettered, both for the certaintie of our ſalvation in the world to come: and in ſome things that do concern this preſent life. For as touching our ſalvation, we ſhould account our ſelves more ſure of it, bicauſe that then we ſhould imagin our ſelves to have, the mediation and help of angels, and ſaints in heaven; and the be-

Why we may not ioin with them.

What is the benefit that we might ſeem to get by their profeſſion.

What benefit we ſhould have towards our ſalvation.

nefite of our own and other mens merits on earth: wheras by the profeſſion that now we are of, we ſo reſt in Ieſus Chriſt alone, that we ſeeke for no help by any of thoſe. And if Ieſus Chriſt be not only ſufficient to work our ſalvation (which themſelves do never denie) but alſo ſufficient in himſelfe, not going out of his own perſon for any part of his ſufficiencie, but keeping only to his own merits and mediation, having no reſpect at al to the mediation or merits of any others (which alſo I think very few of them wil denie, though when they have granted it, they are fain ſomtime to borrow it again, to eſtabliſh the doctrine of thoſe other helps) what ſpecial advantage is it to us, for to have any mo beſides, when we have inough and inough only in him? For although it were not il to mingle any other with him (which at this preſent we wil not urge) yet if be but more than needeth, it can be no ſpecial benefite to us. He that hath wel dined alreadie, can very little be holpen by more plentie of meat, be it never ſo good, and otherwiſe welcome unto the taſte. Now that Chriſt is ſufficient, even in himſelfe, without the help of any other, if it be not in the ſcripture ſo plainly ſet down, and ſo derived through al antiquitie in the judgement of any, but that ſtil they wil hold it needful to ſeeke unto others ſo far as before they were

woont

woont to do: neither wil we labor at this preſent to make it plainer. The things that do belong to this præſent life, wherin it might ſeem our eſtate might be bettered, are of two ſpecial ſorts; wherof ſome concern our inward; and one other concerneth our outward government. Our inward comfort may ſeem might be increaſed under that profeſſion, two principal wais. Firſt, that then we need not fear the excommunication or curſe of the biſhop of Rome, under which we are now, and long have been; then, for that they have a more copious repreſentation (as they take it) of heavenly comforts than we; for that in ſacraments, and ceremonies they far exceed us; and have that uſe of images alſo, wheras we have none at al. Firſt, therfore concerning the Popes curſe, we do not find it now to be of that force, that heertofore we thought it to be; neither by the word of God; neither by experience it ſelfe. And if we have little cauſe to fear it, and then (proportionably) fear it as little; ſurely it were no great pleaſure to any of us, to be delivered from the hurt therof, that doth not hurt us; nor from the fear of that, wherof we ſtand in no fear at al. As for the ſpiritual cenſure of the church, rightly proceeding againſt any, we know it is to be feared indeed, of thoſe whom it toucheth. But we are long ſince

What benefits we ſhould have in matters concerning this præſent life.

Firſt of inward comfort.

perſuaded, that we can ſo diſtinguiſh betwixt theſe two, that we need not take the one for the other. Then as touching thoſe further repreſentations of ſpiritual comfort (ſuch as they are) which they (I grant) have mo than we, we find no ſuch ſubſtance in any of them (neither in that they have both ſacraments, and ceremonies mo than we; neither in that themſelves alone have al the images, and we are utterly void of any) but that we may think our ſelves to be wel alreadie, with thoſe that we have, although of one ſort we have none at al: and can further hope likewiſe, that if themſelves had no mo than we, their inward comfort ſhould be ſo much the greater. For if in the examination of them, it ſhould fal out, that they have no ſufficient groundwork in the word of God (as we are ſure, that they have there no warrant at al) then are they but very cold, and deſperate comforts, and never yeeld any ſound comfort at al. For though we are not in any dowt, but that they are in other reſpects very il, as they are uſed by them: yet now we ſay no more but this, that (al things conſidered) we find ſo little comfort in them, that we need not think the want to be great, now that we are without them; nor, that it were any great benefite, for to obtain them. The benefite that in outward government we ſhould get therby, is

Then of outward governments.

no

no more than this, that ſo we ſhould be under the government of the biſhop of Rome; which how good it ſhould proove, I am not able certainly to ſay. But if firſt we ſhould eſteeme therof by reaſon, we may very wel dowt, that no one man were able to govern us wel, that ſhould rule al the world beſides; notwithſtanding al the under-magiſtrates that could be appointed: and that although ſome one man could do it, by his rare and ſingular wiſdome (which notwithſtanding were ſuch a thing, as never was yet) yet that it were in no wiſe convenient for ſo many, and al the whole to hang upon one; and ſuch an one too, as might ſomtime be ſo weak a man to bear ſuch a burden, as that many others under his government, might be found much ſtronger than he. Then, if we come unto experience, and lay before us in what ſort he governed us before, when as he had us under his government; or in what ſort he governeth yet, thoſe that abide under his obedience; whether any thing may be ſaid more hardly or not, as yet I ſay not; but ſurely thus much we may be bold to abide by, that in compariſon of the government under which we are now, it were no very ſingular benefite to be holpen bak to that other again. So for ought that yet appeereth, we cannot ſee, that any great benefite could come unto us, if we ſhould turn

to

to their profeſſion.

What inconvenience might come therby.

2 What inconvenience might come therby, is a thing very hard to be fully gathered, being ſo great, and ſo divers withal, as in our judgement it ſeemeth to be. Where firſt of al we cannot like that we ſhould be ſo much deprived of the ſcriptures themſelves, as under them we were: partly by the laws that they made againſt ſuch as ſhould read them, otherwiſe than themſelves thought good; and partly, for that they do ſo much inhibite al tranſlations in our vulgar toong. Which one thing only we take to boad very much il, and whatſoever after inſueth, to come almoſt only of it. For the inconveniences, that we are perſuaded would come in therby, would be, as we take it, many and great; ſome in matters of religion; others, as touching our civile eſtate heer in this life. In matters of religion; firſt, we dowt that our ſelves ſhould be much therby corrupted, and be occaſion to many others, to fal to the ſame corruption likewiſe: then alſo, that on the conſciences of many, there ſhould be laid over greevous burdens. Our ſelves might be corrupted by their profeſſion, two principal wais: in the æſtimation of Gods goodnes to us: and in the performance; of our dutie to him. The goodnes of God toward us, is infinite; but now

Inconveniences in matters of religion.

now we have to enter no further into the conſideration therof, than to this preſent purpoſe doth appertain. And that is only in theſe two things; firſt, in the work of our redemption; then, in his providence towards us in other matters. In the work of our redemption, Chriſt hath both ſatiſfied for us to the juſtice of God; and therwithal himſelfe directeth us, towards the attaining therof. In both theſe points we dowt very much, that by joining with them in their profeſſion, we ſhould be found blaſphemous to God, and very hurtful to our own ſouls health; firſt, in joining (and that no further, than their ſelves do) either the ſufferings, or elſe the good works, of any of the ſaints, in heaven or on earth, with the ſufferings, and merits of Chriſt; then by helping our ſelves unto it, by the mediation of angels, or ſaints, or by the doctrines of men on earth, only ſo far as themſelves do it; and not ſeeking the ſame alone by the mediation of Chriſt, and by the written word of God. For we take the ſatiſfaction of Chriſt, his mediation, and word to be ſuch, as that, no other ſatiſfaction, mediation, or word can be found, any thing meete to be ſo far matched withal. Again, we find not, that the work of redemption that is wrought in Chriſt, is available to the ſalvation of any, but only of thoſe, that ſo cleave unto

How it were dangerous in the work of our redemption to be of that profeſſion with them

unto it, that they utterly renounce al other helps whatſoever they are. In the former therfore, we ſee not how it may be avoided, but that needes we muſt be found to have done great diſhonor to Chriſt; in the other we are perſuaded that we ſhould clean overthrow our own ſalvation. Concerning the providence of God towards us in other matters, their profeſſion (we fear) would lead us ſomwhat aſide; and teach us to attribute many of thoſe things that fal out among us, to ſome other than God alone, ſomtimes unto creatures, as the angels, and ſaints in heaven, or to the power of man on earth; and ſomtimes to a fiction of mans deviſe, as fate or fortune. And although we willingly grant, that in divers of theſe they uſe ſuch limitation withal, that it ſeemeth they would be loth for to go over-far therin; yet, going but ſo far as they do in their common profeſſion, we ſee not how we could avoid it, but that if we ſhould join with them therin, we ſhould be far amiſſe perſuaded in that comfortable doctrine of Gods moſt gratious providence towards us. In the performance of our dutie likewiſe, we do not perceive, but that we ſhould be very far wide from that which in truth we ought to do. For wheras God only hath made us, redeemed us, and given us whatſoever we have, and therfore we owe al unto him,

How in the doctrine of Gods providence.

How in performance of our dutie to God.

him, and that by Ieſus Chriſt our Lord: their profeſſion notwithſtanding is, to yeeld their thanks and ſervice again (in divers caſes) to ſome angel, or ſaint, as though that from them, or by their good means they had received the things which they have. Wheras notwithſtanding to make any other mediators in ſuch reſpect, though it be not with Chriſt betwixt God and us, but only under Chriſt betwixt him and us, is either directly againſt, or without the warrant of the word of God. Then alſo, although they do not direct our dutie, nor any part therof to any other than God; yet they teach us to do unto him divers things that we find not in the written word. Wherin although they can aſſure us that the church hath ſo ordeined, yet we ſee no ſufficient warrant therin; when as themſelves wil not denie, but that the greateſt multitude of the people of God in al ages, have been ſomtime deceived; and the written word both preciſely chargeth us to do nothing to God but what he appointeth, and beſides accurſeth al thoſe that ſet us a work in any thing elſe. Thoſe others that might be corrupted by us, are al thoſe, that by our example ſhould take occaſion to do likewiſe: either ſuch as preſently live beſides us; or the generation that after followeth. For we know by experience of times, that of thoſe that live together,

How others might be corrupted by us.

gither, one doth cast his eie to another, everie nation unto the people that doth dwel about them, and make the doings of others a rule for them to walk by; and the same in the service of God, as much (almost) as in any thing else. Children likewise, and the race that succeedeth others, do readily follow, as their forefathers have gone before them; for the most part little regarding, whether it be right or wrong; but sufficiently contenting themselves, if they walk but so as their ancestors have done before. If we therfore should give an il example to any of these, either in leading them to do such things in the service of God as were offensive to him; or else no more, but teaching them, in like sort to venture, in so weightie a matter: how should we be able to excuse our selves, but that we have given them just cause of offence, in laieng such a stumbling stone in the way, that we see they are disposed to walk? And though by the grace and goodnes of God, they would be more warie, and not stumble therat; yet were our fault nothing the lesse, & for to be æsteemed no lesse than murder before him: as Christ himself we know pronounceth an heavie sentence against al those, byw hom there commeth offence to any; that *It were much better for him, that a milstone were hanged about his nek, & he cast into the bottom of the sea,*

than

than to offend the leſt of thẽ al that beleve in him.

Thoſe heavie burdens that I ſpake of, which they lay on the conſciences of many, are of two ſorts; ſome that appertain generally to al; and others that appertain properly to ſome. Thoſe that appertain generally to al, are firſt thoſe heaps of traditions and ceremonies which they have abundantly laid upon al men, calling them the traditions of the church, and teach, that al are bound of conſcience, inviolably to keepe and obſerve them every one. Of which ſort, though ſome be ſorted unto certain principal feaſts and times of the yeer; yet others there are that ſo commonly hant every weeke, and almoſt every day; and are ſo plentifully powred out, throughout our whole life, almoſt in al things that we are to take in hand, that it is not poſſible for any to walk uprightly therin, nor ever ſufficiently to attend the greater things of the law of God. Then alſo it is an heavie burden, that al men are bound, ſo to confeſſe as they require, both for that they muſt diſcloſe unto them the very ſecrets of their harts; and are bound to rekon up al their ſins, ſo far as poſſibly they can remember; elſe that they are excluded from al hope of forgivenes. Wherof, the one is very greevous, and abhorring the nature of the beſt men that are; the other more, then any man can at any time find, that

What burdens heerby are laid on the conſciences of men.

Traditions.

Auricular confeſſion.

that he hath done fully indeed; both which are unknown to the word of God (and therfore needles) and yeeld no way of forgivenes at al; but only a way to torment the parties, and for themſelves to practiſe upon. Theſe that are more proper to ſome, are caſt upon them diverſly: ſomtimes upon ſome ſpecial occaſion; ſomtimes by reaſon of that kind of life, that the parties are entered into. Of the firſt I note but one: that is, the burden that they lay upon thoſe, which have confeſſed their ſins unto them. Which commonly they cal pœnance, and ever lightly hath one of theſe faults: either that the pœnance it ſelfe is wrong (being for the moſt part, either rigorous, or frivolous; or elſe that the parties are taught to ſeeke out forgivenes therin. Of that which is caſt upon others, by reaſon of the trade of life, that they are entered into, I note theſe two principal branches? Firſt thoſe obſervances, that they binde their regulars to; then the vow of ſingle life, wherunto they binde their whole clergie, and certain others neer to that order. The former of which (omitting to ſpeak of the woorſt of it) yeeldeth nought elſe but a fruitleſſe labor, ſuch as God never accepteth for any part of his ſervice at al, and yet oft times very tedious, and painful in it ſelfe, if they follow their rule indeed, and coaſt not over ſome neerer way:

Pœnance.

Rules of their obſervants.

way: the other is ful of fowl pollutions without, and intollerable burnings within, such as al forced virginitie hath ever yeelded.

3 But in matters of religion (it may be) the controversies seem so dowtful, that we cannot charge them with any such inconvenience on their side, but that in their judgement they think themselves able to turn it over to us again, as easilie as we did lay it to their charge before. And we also wil be content, to set by religion for a season, and al matters of faith whatsoever, as if in that respect there were no inconvenience at al to be feared; and now consider those things alone, that do concern our civile estate heer in this life; not persuading our selves to the contrarie, but that divers there are, that would be content to join with them in matters of religion, if therby they should bring to themselves no inconvenience in this. For divers indeed do not so much respect religion, or looke not so narrowly to the diversitie of these professions, but that they can be reasonably wel content with either, if in other things they have their minds contented. Be it therfore, that whatsoever their profession be, yet shal they have many of those that now are with us to join with them, if in this point there

What inconveniences would come in therby as touching our civile estate.

be found no lawful impediment, or matter to stay them. But heer; even at the first, appeereth a mightie let: which is, that no man (we think) can be of that profession, unlesse he be under that government too. Could their church, and court be sundered; could their religion and regiment be parted; the one from the other; then indeed I think that (with many) much might be done; but when as these go so close together, that no man can professe the one, but that he must be under the other, that goeth (as we take it) somwhat hard with many, that otherwise would finde no scruple at al. And two things there be, wherin we think we have very good cause to finde our selves greeved in that respect; one, that they extend the authoritie therof, so far forth as they are woont to do; the other, that they wil seem to do it upon such ground as they pretend.

Abuse of their authoritie against soverain magistrates.

They stretch out their authoritie we think over far; first, against al those that are in soverain authoritie in their own several countries or kingdomes; then against al other inferior persons generally. With princes, & those that are in highest place in their several states, we think they are a great deal to bold, both in abasing them so much as they do, and that they do so much intermeddle in the government of themselves, and their people. They abase them (we think)

think) over far, when as they advance themselves above them: and make those that are the Lords annointed, to do over servile obeisance unto them. How much higher than kings and princes, and the greatest states of Christendome besides, the bishops of Rome have claimed to be, and according (when opportunitie hath served) have taken upon them, is a thing so very manifest, that I need not to stay therupon; especially when as the remembrance therof is such, as I think many of themselves are loath to hear of; & so might be somwhat irksom unto them. Again how far they have made the greatest potentates that are, not so much to submit as to cast down (in most servile, and abject maner) themselves before them, so oft as they were fain to seeke unto them, is likewise so commonly known, and so bitter withal; that they do not much urge us to call the same to remembrance again. In matters of government they meddle too far, sometimes at home; but especially and cheefly abroad. At home they meddle too far in matters of government, when as they take upon them more, than appertaineth to the office of a bishop, over-ruling the states of Italie as they think good; inhibiting them to do otherwise than standeth with their pleasure, and injoining them to do, as they præscribe. Abroad we think they inter-

Abuse of their authoritie with others.

At home.

Abroad.

intermeddle to far, not only when they deal in civile cauſes; but whenſoever they meddle with eccleſiaſtical alſo by the way of authoritie, taking upon them to command. But now to keepe only to that, wherby they trouble our civile eſtate, we do think they are over greevous, and that beyond al æquitie and right, both to thoſe that willingly take in good part whatſoever the Pope doth unto them; and to thoſe likewiſe, that ſomtimes uſe their own libertie. For as for thoſe that remain in ful obedience unto him, both he frameth them to govern as pleaſeth him; and beſides that he erecteth his own ſeat above theirs, that ſo there may be a readie way, ful to appeal from them unto him, and to do in their ſtates whatſoever elſe he thinketh good. As for thoſe that more freely uſe their own authoritie, with them oft times hath he dealt more roughly; accurſing their perſons; interdicting their land; and arming their own ſubjects againſt them. With inferior perſons, yea and with al generally, the Pope (as we take it) dealeth too hardly, when either he traileth them ſo far from home, in very cumberſome, chargeable, and dangerous journeis, either in the way of pœnance, to the holie land, to Saint Peters in Rome, or to ſome ſuch like; or to follow their ſutes in law before him as in many caſes he did, and

Over his frinds.

Againſt thoſe that withdraw themſelves from his government.

Trailing them foorth into chargeable & dangerous iourneies.

and yet doth; or elſe at home doth impoſe upon them thoſe greevous exactions that he is accuſtomed to do, utterly beyond al meaſure, and mean; or in thoſe places that are for paſtors, to ſet Italians to reape the commoditie that commeth therby, that never ſo much as come at their charge; or, being of a ſtrange language themſelves, can do no good when they come there, unleſſe it be to practiſe for him. Concerning the ground-work whereupon they wil ſeem to build their doings in al ſuch caſes, that do we finde (in our judgement) ſo very weak, that although it be greeſe inough to be ſo pinched by that uſurpation, as within freſh remembrance we were; yet is this no ſmal increaſe of the ſame, that they wil needs go about to bear us down, that the grounds that they ſtand on, are very ſound, ſubſtantial, and firm. For (by their patience) what may we think? May any ſuppoſe, that they themſelves are ſo perſuaded? Italian heads (indeed we finde) are of deepe deviſe; but it would greeve the ſimpleſt of al, to be ſo very plainly illuded, in ſo weightie matters. For their grounds they prætend theſe two things; that ſuch authoritie ſhould of right appertain to the biſhop of Rome; and that accordingly he hath been in poſſeſſion of it. That it ſhould belong unto him, ſomtimes they alledge ſome reaſon for

Greevous exactions.

Outlandiſh paſtors.

Vpon what ground they do theſe things.

it; but for the moſt part, authoritie only. Their reaſon is, that it is expedient, and very needfull it ſhould ſo be. But firſt they ſhould have conſidered, whether it had been poſſible, or not, for the whole world to be kept under the ſoveraign authoritie of any one. Their authorities they bring, partly out of the word of God: but cheefly out of certain councels, and fathers. For their poſſeſſions they alledge Conſtantines gift; and certain practiſes of their own, that have been ſince of latter time. Al which things are ſo very wel known, that I need not but point unto them. But are theſe ſo firm, and ſubſtantial groundworks, as they would ſeem to think that they are? Let them be of what valu they can be, we can hardly be perſuaded, but that many of thoſe that did firſt alledge any of theſe, did it for that they were diſpoſed to abuſe the ſimplicitie of many others. So we ſee the force of this inconvenience, to be very ſore: and we finde no cauſe to condeſcend thereunto, but rather, that we are very fowly abuſed, in thoſe cauſes that are alledged. And then, what reaſons have they ſo forcible to perſuade any, to be of their church, when as therwithal they muſt needs be under their court likewiſe, which is ſo irkſome and greevous a thing. Vnleſſe we may hope that they would be content, to allow us to be of their pro-

profession, and yet notwithstanding free from their government. Of which (I think) we may very wel dowt, for that as yet we do not see them to grant that libertie to any other. Insomuch, that as it was said of Herod, after that his own child also was slain, in that slaughter of other infants that he procured, that it was better to be his pig, than his child; so may it (we think) in this respect as truly be said, that it is better to be none of the Popes frinds, to injoy this freedome that now we have; than with his frinds to have it denied, and to be in such bondage therby as they are.

4 If now we come to our own profession, I trust that it may soone appeer, to be the better in manie respects: insomuch that if they would condescend unto us, the benefite that they should reap therby, should be very great, the inconvenience, but very little. And to follow the same order, that before I have done in the other, first as touching the scriptures, themselves may see, that we go not about to hold them from any: but our selves do turn them into our own vulgar toong. Neither do we tie them unto any one translation; but send them to the fountain, and first original; and doing therin our selves so wel as we can (everie one as he is able) imbrace and reverence the la-

What benefite they should have by our profession.

The use of scripture.

bors of others, whom we see to be learned indeed, and faithfully to labor therin. So we impart the scriptures to al, and labor to make them fully known in everie point, to the uttermost that we are able. Then concerning those principal matters, that out of these scriptures we deliver to others: first, thus much may be said generally, that whosoever shal sola themselves to us, may therin account themselves the safer; for that it cannot be denied, but that we keepe more precisely, than our adversaries do, to the written word. To come to particulars: first, as touching matters of religion, it is verie cleere, that we cleave to none other work of redemption, but onlie to that, which God hath wrought in Iesus Christ: and so we cleave unto it alone, that we seeke no help at al of angel, or saint in heaven, of our own, or other mens merits on earth. If then there be any advantage at al, to those that do more truly cleave to Christ alone, for the whole work of their redemption: and then it be evident withal, that those which do so cleave therunto, as that they seeke to none other at al, do it more trulie than those that somwhat seeke unto others: whatsoever advantage is therby to be had, it must needs be neerer to us, than it is unto them. And if any there can be found, that do more abandon al other means in heaven and earth

We keepe more precisely to the written word than our adversaries do.

In the work of our redemption.

than

than we do, we muſt pronounce againſt our ſelves, that in that reſpect they alſo are neerer to his advantage than we. But betwixt our adverſaries and us, there is ſuch ods in this matter, but that it may very ſoone be found, wherunto the advantage doth rather incline. So likewiſe in the doctrine of Gods providence, bicauſe we are taught by the word of God, that he only doth al things himſelfe alone; and that there is none other but he; that al others are not at al, but onlie in him; that of him, and by him, and in him are al things: therfore it cannot but be the ſure ſide, for to aſcribe al unto God, whatſoever is done heer in the world; and nothing at al to deſtinie, or chance, or to any creature in heaven or earth. For as for that, which is indeed the ſtrongeſt that they have againſt this point of doctrine, that ſo we ſhould ſeeme to hold; that God were ſome author of ſin: we hold it not, neither can it follow therupon. We know that God is verie wel able to cleere himſelfe: and we our ſelves (in ſome good meaſure) do ſee, how he may very eaſily do it: diſtinguiſhing betwixt the deed it ſelfe, which is ever good, and of God; and the qualitie therof, which ſomtimes is infected by Sathan with evil. Concerning the worſhip du unto God, admit that ſuch worſhip might alſo be given to others than god, without offence to his majeſtie:

In the doctrine of Gods providence.

In the worſhip of God.

jeſtie: and unto him in the way of worſhip, ſuch things as we think would pleaſe him wel: yet is it the ſurer way by far, ſeeing we have (as yet) no expreſſe word of God to give ſuch honor to any other, we ſhould not do it; and ſeeing we have the word of God very directly, to do nothing to him, but that which himſelfe by his word requireth, we ſhould in like ſort do nothing to him, but whatſoever we ſee in the ſcriptures required, til we ſee ſome other beſides, to be the undowted word of God likewiſe, and to require thoſe things that we would be doing to him. And this latter, not onlie to avoid the offence of Gods majeſtie: but alſo to avoid the miſpending of our time in ſuch works, as are needles, or at leaſt uncertain, while we might occupie our ſelves in ſuch, as we know to be ſound indeed. In al which, the cleerer that we keepe our ſelves out of danger, the leſſe ſhal we indanger others. For neither can thoſe that live beſides vs, take of us any evil example in that reſpect: neither do we leave, to the generation that is to come, any offence at al by thoſe our doings. But on the other ſide, we have taught them by our example, to be verie careful, in al ſuch matters, and to keep their profeſſion from al corruption, and ſtein of this world. Which ſurely is a ſingular comfort to the hart of man: who calling to mind how he hath li-

Safer from giving offence to others.

ved,

ved, may justly rejoice, if he plainly finde that he hath been so careful of the glorie of God, and of the salvation of himselfe and others, that in those matters he hath ever indevored to avoid al offence, and to leave unto al, a good example to do the like. Last of al concerning those burdens that they are woont so plentifully to lay on the consciences of others, our Christian profession doth rid us from those, and al such like. For first as touching those traditions and observations that they lay on al generally, seeing the word of God doth therfore acquite us of al other affairs, to the end, that we should better attend his service: we in like sort, that would gladly do our service to God, should therfore count it a special benefit to be delivered from al such busines and works of others, as any way may incumber our labor therin. Confession is a thing verie incident to al that are tru beleevers indeed: but (so far as the word of God requireth) it is onlie unto God, in such things as are onlie betwixt God and us; and not to any other, but onlie when as either on our parts we need counsel, or else on the behalfe of others we need to take away the offence, either done to the whole congregation, or else to any several person. Otherwise to be found to reckon up our sins to another, and to reckon them al, or else

Freer from those burdens.

Their confession.

elſe to be allowed no hope of forgivenes: neither is that by the word of God required; and it is ſo diſcomfortable beſides, that we may be hartily glad to be rid, both of the cumber, and vanitie of it. Their pœnance was oft times very hard, very dangerous unto our lives, or very chargeable unto our eſtate; and yet could never yeeld any ſound comfort at al: and therfore it is the greater benefit, for to be rid of ſo heavie, and fruitles a burden. As for thoſe that remain, the rules of their ſeveral orders, and the inforcement of ſingle life to the clergie, the one of them was ſo needles a labor, the other an occaſion to ſo great iniquitie, that we may juſtly account it a ſpecial bleſſing for to be delivered from them. In the place of al which, if we have that, which in everie kind is more agreeable to the word of God, then have we a double advantage therby: both for that we are delivered from that which is wrong; and are reſtored (at leaſt ſomwhat neerer) unto our ancient right again. And ſurely (we think) we cannot be charged, but that we do allow al thoſe works, traditions, and ceremonies, that are by the written word to us commended. If in other things we uſe the libertie that God hath given us, although that therin we may be charged, in divers things, not ſo much to eſteem of certain traditions of the church,

Their pœnance.

Their obſervances and forced chaſtitie.

as

as themſelves do, or would think that we ſhould: yet notwithſtanding, thoſe things are of ſuch nature, as that ſeeing God hath left us our libertie in them, it may therby ſeem; both that we are excuſable therin, and that God would have no bodies conſcience clogged withal. So our profeſſion yeldeth this benefit, which theirs doth not, that the ancient faith is kept more pure from other mixtures: and the conſciences of men more freed, from the venturous ordinances of humane wiſdom.

What benefit they might have by our profeſſion, as touching their civile eſtate.

5 In thoſe things that concern their civile eſtate heer in this life, we think their advantage ſhould be ſo manifeſt, as that themſelves might very eaſily eſpie the ſame, and willingly acknowlege it, as occaſion is offered. And this do we think, they might eſpie firſt in their own experience now; and then by good reaſons beſides. The experience of theſe dais doth plainly witnes, that God is marvelous gratious to thoſe that profeſſe the Goſpel, and labor to reform their wanderings therby: eſpecially in this country of ours, which hath now injoied theſe many yeers, the moſt peaceable and the moſt bleſſed time, that ever it can be found to have had ſince that the land was firſt inhabited. And no matter at al, though many of them that are our adverſaries, are in wilful

Which they may ſee in their own experience.

baniſh-

banishment abroad, or else restrained of some part of their libertie at home. For though themselves be not partakers of any such speciall blessednes: yet notwithstanding they might if they would (as others of their fellowes are) reserving their consciences to themselves, and conforming their outward demeanor no further, than is needful for the common tranquilitie of all, and as themselves might lawfully do (as wel as their fellowes) without impeachment to the substance of their profession. And were not their frinds partakers of it, and that in large and plentiful maner, neither could those that are of the Seminaries abroad, nor those that are in prison at home, live so delicately, and have things at pleasure so much as they have: much lesse be made the richer therby. Insomuch that even in their exile, and imprisonment too, the beams of this sun that now I speak of, do reach unto them so plentifully, that they are very warm therby; and may not deny, that in the greatest miserie that they have, they finde very good, and large tokens, that this land is blessed indeed. The reasons that I speak of, are especially two; one of them grounded on the goodnes of God; the other on the nature of that kind of government that we have among us. Concerning the former, it is known wel inough, that God is ever prone

Then also by divers good reasons.

First of the goodnes of God.

of

of himſelfe, to do good unto thoſe, that ſeeke the advancement of his glorie. And howſoever it be with others, that either are enimies, or but ſorrie frinds to the Goſpel; yet ſhal it ſurely go wel with thoſe, that ſincerely are bent to advance the ſame. Howſoever it be with the reſidu of the children of Iſrael; yet the tribe of Iuda ſhal not be wrapped in the like confuſion with others; but ever be more ſafely preſerved, and more comfortably governed, until the comming of Chriſt himſelfe. In other places may we ſee the people groning under their burdens; al on heaps, and clean out of order; yea; and very often, their cities deſtroied, the people ſlain, the country laid waſt, and the princes themſelves utterly ſhaken out of their thrones. But (God be thanked) there is a better, and a more comfortable ſhew in this age of ours, among al thoſe that profeſſe the Goſpel: while others are exceedingly troubled in the depth of the ſea, theſe are in ſafe and quiet harbor. Let the kingdome of God, and the righteouſnes therof be cheefly regarded, and al things elſe wil inſu therupon, to the ful contentation of our harts deſire. In the nature of the government that is among us, we finde two principal things; that we are governed by one of our own nation; and that we are governed at home in our own coun-

Then of the nature of our maner of government.

For that we are governed by one of our own nation.

country. For in that that one of our own nation is ever in ſoveraign authoritie amongſt us, it is a ſpecial benefit to us in theſe two points: firſt that ſuch are woont to govern, among their natural ſubjects, a great deal more mildly, and more favorably than either others would do, or themſelves either in other places. Provinces or forrein parts of kingdomes, are ever kept more hardly under, than thoſe that are in the inward parts therof, if the princes be of one, and the ſelfe ſame nation with the people themſelves. For princes that are far diſtant from ſome parts of their kingdoms, are not wel able to hold thoſe parts in ful ſubjection, but only by rough and hard dealing. So commeth it to paſſe that they ſuffer none of themſelves to be in any ſpecial authoritie among them, and beſides that, reſtrain their liberties; drie them with exactions; and do (upon every ſmal occaſion) very ſore executions on them. Of al which we had experience, under the biſhop of Rome his government heer. Then alſo wheras it is the maner of princes to impoſe paiments upon their ſubjects, as oft times it is needful to do, to the common uſe of them al; it is no hard matter with ſubjects, willingly to part with ſuch paiments, ſo long as they go not out of the realm to the maintenance of forrein power, but are imploied, to the honor,

and

and defence, of themselves at home. Whereas if our treasure were carried foorth, and then imploied against our selves (as heertofore very oft hath been seen) it were no marvel if the people were very loath to make those paiments; when as even now the remembrance of such unreasonable exactions before, doth make the justest paiments that are somwhat irksome somtimes unto the people, on whom they are laid. In that we are governed at home in our own countrie, that also is a singular benefit, wheras otherwise by appeales, and in divers other cases, many were fain to go unto Rome to follow their sutes. In which one thing there were two discommodities that are very great; one to the hinderance of justice; the other to the discommoditie of the parties besides. Iustice must needs be hindered therby, for that there could be (so far off) no sufficient knowledge of the matter in many cases; and very hard, safely to carrie the proceedings of the courts heer, or whatsoever other records were needful besides. Again, needs must it be to a further discommoditie of the parties, both bicause it could not be, but both a dangerous, & a chargeable journey for themselves, and such as they should need to have with them; and very hurtful unto their own private affairs at home, by means of their so long absence abroad.

For that we are governed at home in our own countrie.

What is the inconvenience that they ſhould have by our profeſſion.

6 The inconvenience that therby they ſhould ſuſtain, was (as I ſaid) but very little; and ſurely it is ſo little indeed, that hardly it may be thought any at al. But whatſoever it is, it is meete, that it be ſet down, that ſo the judgment of the whole, may better proceed. Whatſoever inconvenience therfore it is, that may come unto them therby, either it toucheth (as I do take it) the cauſe it ſelfe, or elſe their perſon. If it touch the cauſe, it is either appertaining to religion; or elſe unto their civile eſtate. In religion, the truth is, that they ſhal not have in our profeſſion that varietie of wais, or helps, that otherwiſe they ſuppoſe that they have in their own. For with us they ſhould have no help at al in the martyrdome, bloodſhedding, or ſuffering of any ſaint, or of their own, to ſatiſfie the juſtice of GOD for their ſins; nor the good works that themſelves or others have wrought, for to merit the kingdome of God. For theſe things ſhould they have with us, no help at al? But only the ſufferings, and merits of Chriſt. If they think this ſame would be ſome derogation to the ſufferings and merits of ſaints; and a great diſcouragement unto al ſorts, either to ſuffer, or to do good works; whatſoever I could ſay therunto, to ſhew that they need not ſo to gather, yet at this præ-

No ſuch variety of helps with us (as they have among themſelves) in matters of religion.

ſent

ſent I ſay no more but this; that whether this be any inconvenience, or not, ſuch as it is, they ſhould indeed light upon it, if they joined with us. So likewiſe in divers other matters that hang therupon, and are as neceſſarie helps therunto, they would have ſome want both in heaven, and earth, of that which now they ſuppoſe with themſelves that they have. For in heaven they ſhould have none at al, either to help them, but only God; or to be a mediator for them to God, but only Chriſt; and as for any betwixt them and Chriſt, the truth is, that we ſhould allow them none. In earth likewiſe needs muſt they leeſe a great part of their direction, and comfort. For with us they ſhould have no other direction, either of the heathen, or of the fathers of the church, whether it were but one by himſelfe, or mo togither; but only the written word of GOD, abſolutely, or without limitation; and the wiſdome or learning of al the reſt, only ſo far as may be grounded on the written word. And whatſoever comfort they have in their ſacraments (having at leſt five mo than we) or elſe in any of their repreſentations of comfortable things, wherin they do very much exceed, both in their images, and many ceremonies beſides; that (I ſay) muſt they be content to part withal, if they wil be of our profeſſion; and ther-

withal content themſelves, with the two ſacraments only; with few of their ceremonies; and with none of their images at al. In ſuch things as belong to their civile eſtate, the inconveniences that are, do either touch al generally; or elſe ſome one ſort of them more than others. That which toucheth al generally, is (to my knowledge) no more but this, that ſo they might ſeem to be in danger, not to be governed wel, when as ſo they ſhould not have any one on earth, to hold altogither in one. And indeed, if it be needful, to have al countries, kingdoms, and nations to be holden togither in one, by ſome one man heer on earth, that ſhould be ſoveraign over al others; then it cannot be denied, but that in our profeſſion, that inconvenience needs muſt they have. That which toucheth ſome ſorts of them more than others, is divers; ſome that goeth againſt their credit; and ſome that hindereth much of their profit. The credit of many of them would indeed be touched, for that they ſhould not be able by our profeſſion, to win that credit with the common multitude, as they may be able by theirs; and that in two principal points. Firſt, their vowing of ſingle life, & excluding al others that would not, both from their preeſthood, and from divers functions beſides of ſpecial credit. For by this they might both have

What inconvenience they ſhould have in their civile eſtate.

No one head over al.

No ſuch credit to themſelves with the common ſort.

have greater opinion of holines with many; and be in better account of houſe-keeping beſides, as not having, as no wife, ſo likewiſe no children, nor concubine neither, wheron to beſtow ſuch things as they had. And it is very tru, that ſo doing, & that in ſuch ſort as many of them did uſe it, they might keep better houſes a great deal, for bicauſe that that way they were oft times at much leſſe charges, than thoſe that are married can attain unto; both bicauſe that divers of them, neither had any children indeed, nor kept any concubines, but did their indevor truly to obſerve their vow; the reſidu, that had either concubines at the leaſt, or elſe both concubines and children too, yet were they not at ſuch charges with them, as marriage requireth, neither yet would they for that by their more glorious houſe-keeping, they ſaw that they had a ready way, therby to ſtop many of thoſe mouthes, that otherwiſe for incontinencie would be open againſt them. The other is, that they were ſo diligent in outward ceremonies & obſervations: ſome of them making a great ſhew of holines towards God; others, of ſome terrible ſtreightnes of life. Both which do indeed breed a great æſtimation among the common people, and are of ſuch force, that ſomtimes they have made not only John Baptiſt, but the Phari-

ſies alſo, to be of better account than Chriſt, bicauſe he uſed his libertie and freedome in ſuch caſes; and lived (for ſuch outward matters) more like to the common ſort, than they. Concerning the profit that many of them have therby, it is very tru, it would decay; as namely with thoſe that are either officers, or artificers that belong therunto; or but in priſon (for their conſcience ſake as they cal it) upon the advantage. For indeed it cannot be denied, but that many of them do live therby; as maſſing-prieſts, confeſſors, friers, ſinging men, organiſts, waxchandlers, image-makers, belfounders, and ſuch like; and a great number of officers beſides. Al which ſhould be to ſeek (at leaſt in reſpect of their former way of advantage) if that they ſhould turn unto us. Their perſon I take to be touched only in this; that of many they ſhould be taken for inconſtant, and ſuch as had lightly turned from their former profeſſion; and it ſhould be laid to their charge by ſome, that if they were right now, then were they wrong before, and ſo conſequently had deceived many that hoong upon them. Which indeed could not be avoided (would they never ſo fain) if any of them ſhould turn unto us. And ſo we deny not, but that al theſe inconveniences, ſuch as they are would hang upon ſuch alteration of their profeſſiō.

7 But

to Pacification.

7 But bicause I said they were little, or none at al, it shal be good now to run over them breefly again, and to see how it may appeer, that they need not to stand in fear of any of these. And first as touching those that do hang on religion it selfe, we take it to be no inconvenience at al, to be excluded al other helps: and nothing dowt, but that by the sufferings and merits of Christ, we shal find the justice of God fully satisfied, both to the avoiding of everlasting judgement, and to the obtaining of life æternal. Neither do we think that it can be found to be any disgrace at al to the sufferings and merits of saints, to set them aside in the work of our redemption: when as notwithstanding we do æsteem of them stil, both as notable ornaments in the church of Christ; and as woorthie examples for us to follow. So likewise, that we stand in no account of help by any of them, when as we account of al sufficiencie in God alone, by Iesus Christ, we do not see, how there can be any want therby: & having therin a delicate feast, we cannot in any wise haveany stomak, to the scraps and crusts of a beggers poke, be the man himselfe never so honest, or his poke & his scraps never so clean. And as for any other mediator betwixt God and us, we are sure inough, that we safely hold, that neither do we need any other: neither is there any o-

That those aforesaid inconveniences are verie litle, or none at al.

No inconvenience, to be excluded al other helps.

No disgrace to the honor of saints, to set them by in the work of our redemption.

ther in heaven or earth, in ſuch ſort qualifi-
ed, as that he can be in any wiſe meet, to
ſuch a purpoſe; nor ſo minded, as that he
would. As for any betwixt Chriſt and us, we
think it great diſhonor unto him, after that
being verie God, he hath ſo far abaſed him-
ſelfe as to be man for our ſakes, and in that
his manhood ſuffered for us ſuch things as
he hath: now to cal his goodnes towards
us into any ſuch dowt, as to conceive that it
ſhould be needful, or at the leaſt that it were
not amiſe, to have ſome mediator to him.
And if it be not for any need or dowt of his
goodnes; but onlie of reverence: that reve-
rence (think we) is no reverence at al; but a
faithleſſe ſtarting aſide, proceeding from a
conſcience that being guiltie, nevertheles
cannot repent, and therupon ſteppeth aſide
from the præſence of him whom it feareth.
Their direction alſo that ſhould wholie reſt
upon the written word alone, we take it to
be ſo very ſufficient towards that purpoſe
for which we need it, that we need none o-
ther beſides: being alreadie by the autho-
ritie of the word it ſelfe ſo plainly given to
underſtand, that the ſcriptures onlie are ſuf-
ficient to teach al truth, and to convince al
error: to rebuke al vice, and to inſtruct in
al godlines: that a Chriſtian may be per-
fected therby, and fully præpared to everie
good work. The comfort that they have in

thoſe

thoſe other helps that we have not, is in our judgement ſo very ſmal, that it wil be an eaſie loſſe to go without it. The Apoſtle ſaith, that in thoſe things that we have alreadie, we may ſoundly rejoice; and that our joy therin may be ſuch, as that it can receive no increaſe by any other. And then in ſuch plentie and fulnes of it, how may we finde, that ſo ſmal things as thoſe may anie thing eeke? What comfort is it to match thoſe five ſacraments of theirs in ſuch account, with the other two, that the Lord did ſo expreſly ordain, to be in ſo common uſe with us? And when they have that æſtimation given them, what new thing have we then by them that we had not before? Their ſuperfluous ceremonies, and al their images may go togither, as never brought in at the firſt by the word of God, but long after by the fooliſh wiſdome of man: the former of them (we think) a great deal more burdenous, than commodious unto them; the other not only burdenous, but offenſive too, to themſelues, and others; an evident corruption of the truth; and a juſt provocation of the wrath of God. If in ſuch caſes the hart ſhal have any ſound comfort, it muſt riſe out of ſome woorthier fountains, than either the wiſdome of fleſh and blood; or elſe, better warranted repræſentations, than images are. Concerning their civile eſtate

The comfort they have in thoſe other helps, little or none.

No great want that we have not one general head.

estate heer in this world; first we cannot condescend to think, that there is any need at al, for to have any one to be a general, & universal head over al. The Apostle in divers several places, shewing how plentifully God had left his church furnished with divers functions, to keepe al in unitie of faith, and to bring to perfection the church of Christ, so to consummate his mystical bodie, maketh no mention of any such: which notwithstanding might in no wise have been omitted, if there had been any such ordeined of God. Besides that, we know it is impossible. And then our opinion is, they shal have with us no want, to misse of that, which never men had, and is impossible on earth to be found. But as for those other things that follow (their credit, and profit, which before they had) therin I grant, that needs must they come to some want indeed. For if they abandon their forced chastitie, and use the lawful meanes of marriage; if they lay down their glorious ceremonies, and other observances of unprofitable hardnes; and whatsoever compendious practises before they used, to bring in their commoditie unto them: there is no quæstion, but that among the common sort, they should leese a great part of that æstimation and profit, that now they have verie long enjoied. But it is no great matter, what others

How far their credit and profit should be impaired.

think

think of us, ſo that with God, and good men we have that credit that is conveni-ent; and we ought not to count al that a loſſe, whatſoever we cannot get howſoever; nor much ſtik to miſſe of that, which before we have wrongfully had. As for mariage we know that the children of the world do ſo uncleanly behave themſelves both in their whooredoms, and in marriage alſo, that it is no marvel if they cannot think that the uſe of marriage, and the adminiſtration of holie things, may go togither, ſo long as having ſome reverence of the one, they meaſure the other, by their own moſt ſhamful abuſe. But the ordinance of God is ſufficient to ſtop the mouthes of al ſuch, when they have ſaid the wooriſt that they can. And as for houſe-keeping, if being married and having children for whom to provide, they be not able to beſtow upon others ſo much as otherwiſe they might, that need to be no greefe unto them. Let every man do as he is able, and before God he ſhal be diſcharged. The ſtream that iſſueth by many branches, muſt needs be leſſe in every one, than if al joined togither. So that we walk as we are called, it is inough; there can be no more required of any. As for outward worſhippings, and voluntarie ſtreightnes in needles matters, it is no ſound credit that they get unto any. God is worſhipped in ſpirit and truth;

truth; and such only they are in whom he delighteth. Wherunto if outward ceremonies be added, such as are needful, then are they for the other, welcome withal: if otherwise they come, they are abhominable unto him, and never can his soul conceive any delight at al in them. Streightnes is good, & a profitable labor, so long as it is imploied in those things, that are commanded; but if it be but our own devise, it is of no account with God. For in such sort it is that many do strive, and yet are not able to enter in. And then, what gain we, to be in glorie among men; and to be abandoned of God? Their gain comming in, so as it doth, they need not think any losse at al, to be without it. Iudas loved the monie wel that he had gotten; but when he perceived how he came by it, by betraieng his maister, & consenting to shed innocent blood, he then could have no joy to keep it; and made no account of any losse, to throw it away. Their poore estate would yeeld unto them, a richer joy, and peace of minde, than al the treasures that by such means they were ever able to gather togither. Better a great deal, to feed on the coursest bread that we use; than on the finest manchet that is, after that once we finde it to be very ful of gravel. Last of al, though it were a shame for them to turn; yet were it none at al, but only

only with thoſe, that are graceleſſe people; and very dangerous in ſo weightie a matter as this, to hold on our way, after that once we finde we are wrong. And why ſhould the mire that lieth in the ſtreets, be ſo careful to be gilded over with gold? Why ſhould wretched and ſinful man be ſo deſirous, never to let down his own æſtimation? So God be glorified, let us not care, what becómeth of us. When as al glorie belongeth to him, there is none at al belonging to us. As an ornament, that is for a noble perſonage, wil not become a meaner perſon; ſo glorie likewiſe, that is only for God, can never become the children of men. But if needs they wil be in ſome æſtimation, can they have greater, than by acknowledging their former wanderings, ſo much as needeth to the glorie of God, & to the helping up of others again, who by them were occaſioned to ſtũble before? So, notwithſtanding theſe inconveniences, which it ſeemeth they ſhould fal into: yet the matter being better examined, it would ſoon appeer, that there is no ſuch inconvenience in the matter, as at the firſt might be feared to be. Nevertheleſſe whether they be inconveniences or not, that do I leave unto them to think of. Thoſe they are, whatſoever they are; be they of what valu they can. Such as they are, let them be for me; I wiſh them no greater,
neither

neither do I labor to make them lesse, than in truth they are. And so consequently, if our profession be compared togither, this is the varietie that they do yeeld, and in these points resteth (whatsoever it is) al the ods that is betwixt us. Which being so, then it is no hard matter to judge, whether of them it is, wherin we may better settle our selves.

Of iustification by faith only, without works: no inconvenience at al to hold it.

8 As for that one point, of having good works concurring in our justification (of which I thought good, for certain causes, more specially to treat by it selfe) it shal be good, a little more specially to consider, both what is the effect of the doctrine it selfe: and what is to be thought of that same place of Saint Iames, that seemeth to go so much against our opinion therin. Vnto the effect of the doctrine it selfe it doth appertain, first to consider what kind of works they must be, that may have any thing to do towards the justifieng of any: and then as touching the obteining of tru righteousnes to us, both where we may find it, & by what means it may be ours. The works therfore that may be available to justifie any in the sight of God, must needs be such as are in themselves a ful, perfect, and absolute righteousnes: for that otherwise they cannot stand in the justice of God. And absolute righte-

The effect of the doctrine it selfe.

righteouſnes can never be, but where every deed, word, and thought is very good; and that, in ſo high degree as is required: nor ſo neither, unles there be a continual tract of works, words, and thoughts, al our whole life without intermiſſion. Other righteouſnes though we have never ſo good, yet if it lak any one jot of this, it wil not ſerve us to this purpoſe. For the law requireth, both that ſuch things ſhould be done with al the hart, with al the ſoul, & with al our ſtrength: and that they never depart out of our harts, al the dais of our life. And that ſolemn diffinitive ſentence of the law compriſeth both verie breefly, when it ſaith, that Everie one is accuſed, that continueth not in al things that are written in the booke of the law, to do them. If now we would know where to find this abſolute righteouſnes, the truth is, that ſomtimes it ſeemeth that it might be found among men: and yet is no where to be found indeed to our uſe, but onlie in Chriſt. It may ſeem to be found among men, both for that the law requireth ſuch things at our hands: and bicauſe that ſome there have been of ſpecial commendation for theſe matters. Howbeit, the law doth not require ſuch things at our hands, as though that now we were able to do them: but to ſhew that once we were able, and therwithal, how far we are fallen from our

firſt

first integritie; and that God, that once made us able, may justly require at our hands the performance therof. And as for the best men that ever were, there is no question but al were sinners, and that very often they daily offended. Besides al which, their good deeds also (but few to speak of) were so imperfect, for want of tru sincerite and zeal (which never are found since the fal of Adam, in any of the children of men) that if God should deal in his justice only, and not in the depth of his mercie withal, not one of those works could ever be accepted of him. Hence is it, that the children of God acknowledge their uncleannes in al their wais, not only in such things as commonly go under the name of sin; but in al their holines, and righteousnes besides: too high a point, for the children of the world to attain unto. In Christ we finde most absolute righteousnes perfectly wrought, insomuch that there was never found any il in him, either proceeding foorth by his deeds, or words; or at any time lurking in his secret thoughts; and whatsoever he did or said, was ever most godly; wherunto the inward disposition of his hart, and al his thoughts did ever accord. And so must it needs be, for that he was both God and man. For so commeth it to passe, that the infinit excellencies of his Godhead, could not

not have ſufficient iſſu in his manhood to ſhew foorth themſelves to the ful; but after they had thoroughly filled al his manhood with al perfection; and al the organs, and powers therof, needs muſt there be immeaſurable abundance left beſides; al which doth witnes, his manhood firſt to be thoroughly filled. So not only it might be, but alſo of neceſſitie it muſt be, and can be no other, but that he loved God with al his hart, with al his ſoul, & with al his ſtrength; and his neighbor as himſelfe; that al his deeds, words, and thoughts, were ever good, and the ſame in moſt abſolute maner, to the uttermoſt pitch, that the capacitie of manhood was able to bear. How to procure righteouſnes to our ſelves, to make it ours, is now to be ſeen. Where firſt if we come to that righteouſnes that is of man, either of our ſelves, or others, we ſhal never be able to do any good. For firſt as touching our ſelves, wheras we are not able to fulfil the law, there is not in us any righteouſnes at al to be had. If we could fulfil the whole law, (never offending in deed, word, nor thought; but ever having al our deeds, words and thoughts, fully anſwering to that holines, and righteouſnes that God requireth) then might we ſtand in the favor of God, by our own good works, without any help at al by Chriſt, and that by the vertu

of the former covenant, commonly called the old Testament. But if we misse any point of this, though we do our best indevor, yet are we nothing holpen therby in this matter; bicause that God hath not covenanted to accept us as righteous, for doing our indevor therin; but only, by fulfilling the whole law in every point, to the uttermost jot. Neither can he in his justice accept of any other righteousnes, but that which is perfect; no more than the law wil adjudge any sum a just paiment, be it never so much, though infinit thousands, so long as there wanteth any one penie of that which is covenant. Then, if we seek unto others, those that now are saints in heaven, to have the help of their righteousnes, to make us righteous, neither have they any such as the law requireth, but are for that matter as short as we; neither did God at any time make any such covenant with any of us, that their righteousnes should stand us in any such steed. Now therfore to come unto Christ, in him only is that righteousnes to be had, that can serve our turn; and we have it in him, by none other means but only by faith. For wheras God hath made his other covenant in him (which he calleth the new, and the last, bicause he never meaneth to make any mo besides) that wheras we cannot be justified before him, by any righteousnes

of

of our own, unleſſe we were able to fulfil the law, and he therfore hath taken this order, that his Son ſhould do it for us, to the end that al that take hold therof, or reſt upon him, ſhould have his holines and righteouſnes theirs; hence commeth it, both that ſuch as reſt in him, by the vertu of his latter covenant have his righteouſnes theirs; and that they are not other wais juſtified, but only by taking hold on him by faith. For neither hath God made this righteouſnes of Chriſt ſo common to al, that unbeleevers may have the benefit of it as wel as the faithful; neither hath he by this latter covenant declared himſelfe to be of purpoſe to juſtifie us, by the good works or merits of any, but only of Chriſt. In other things (without al quæſtion) there is a ſpecial uſe, of our own good works, & of the good examples that the bleſſed ſaints have given us; but in this our juſtification with God, there is no uſe of them at al. Now therfore concerning the place of Saint Iames, that ſeemeth to attribute our juſtification partly to our own works, and not only to faith in Chriſt, it is evident, that he doth not treat of this our firſt juſtification; but only exhorteth to holines of life; and ſo conſequently, whatſoever he ſaith there, it is not to be heerunto applied. Wheras therfore the apoſtle Saint Paul, concludeth his diſpu-

How the place of S. Iames may be anſwered.

tation of that matter, that *We are iuſtified by faith, without the deeds of the law.* And Saint Iames in like maner concludeth his, that *Of works a man is iuſtified, and not of faith only.* Although it may ſeem, at the firſt ſight, that theſe two are directly contrarie one to the other, yet the circumſtances of the places, and the intent and meaning of either of the Apoſtles, being conſidered, it is found very plainly, that they are not contrarie, but only divers; that is, one of them doth not denie that which is affirmed by the other, both ſpeaking of one thing; but having two ſeveral or divers matters in hand, ech of them holdeth on his own ſeveral way. For Saint Paul is in hand with a point of doctrine, to ſhew wherin our firſt juſtification conſiſteth before God; and Saint Iames is in hand with a point of exhortation to godlines of life, and to that end ſheweth that our faith is but vain, unleſſe that it be (in ſome good meaſure) fruitful by works. Wheras therfore although they both ſpeak of faith and juſtification, yet the one doth not mean either that faith, or that juſtification that the other meaneth; hence may it ſufficiently appeer, without any further diſcourſe of the matter, that the one of them is not againſt the other. If Saint Iames had been of purpoſe to have ſhewed, how we are juſtified before God, he would have ſhewed no other

other way, but only by faith in Christ Iesus: as in the chapter before he ascribeth the estate that we have in Christ not unto works, but to the free mercie of God. So on the other side, if Saint Paul had purposed to exhort to newnes of life, he would there have told us, as else-where he did, that though we had al faith, and had not love, yet al were nothing. So for the doctrine of justification likewise, I trust there is no such absurditie held by us, that any may have any just cause to fear to join with us therin.

Of such things as hinder.

9 Those things that hinder, are some of them of lesse importance, and lightly hinder not, but those that are of the weaker sort: and one other there is of more special force with them, that I take to be the greatest stay that hindereth those, that take it to be a matter of conscience indeed. Those lesser hinderances likewise are divers. For some respect their persons especially: and one other there is, that somwhat respecteth the cause likewise. Those that do most properly respect their persons, are especially two: one that proceedeth from regard of their credit, which was somwhat touched before, as one of the inconveniences that heerby they should have; the other that concerneth certain hardnes that by bodily punishment they suppose themselves to be put

Diſcredit, eſpecially to thoſe that have otherwiſe profeſſed.

unto, untouched as yet. And the diſcredit that they dowt would fal upon them, is partly with al generally: but eſpecially with thoſe with whom they have ſo long held togither. For with al generally it is like to be ſome diſgrace unto them, for that they have al ſo profeſſed; and ſome of them beſides have accordingly taught: but yet no ſuch, as of right may hold them ſtil in the courſe that now they are in. For as touching their profeſſion, it is very incident to the nature of man to be deceived, eſpecially in the truth of religion. Howſoever we have a reaſonable good ſight in other things: yet in this, the beſt of us al are far to ſeeke, for any thing that we have in our ſelves to help us withal. Neither are we only to ſeeke heerin; but alſo prone to conceive beſt liking of that which is wrong. But beſides their own natural weaknes and inclination, they may wel remember, that the former dais were ſuch, and their own proper education withal, that whoſoever is of any reaſonable conſideration, wil eaſily pardon (for the former time) ſuch wanderings unto them. For both thoſe things are verie forcible to lead us away with them, wherſoever there is not the ſpecial grace of Gods holie ſpirit, both for to teach us a better courſe, and to lead us therin. So with men, who are al of the ſelfe-ſame mould, and have al had our parts of that

that other infection beſides, it is a very pardonable matter, in religion to have held that courſe that they did: pardonable I ſay in reſpect of our own natural impotencie, and inclination; and of thoſe dais of ignorance that were before, togither with our education then, framed according to that præſent time. But if we come to theſe dais of ours, then is the caſe altered much. For now it hath pleaſed the goodnes of God, both to give them a more plentiful knowledge of his wil and pleaſure; and to offer unto them a readier direction by his holie ſpirit: that ſo they may both ſee, and walk the way to his kingdome, ſo much the better. Which diverſitie of times and graces conſidered, they may eaſily reſolve themſelves, that it is no diſcredit unto them, to alter the courſe of their former ignorance, when as now, their eies being opened, they have found a better. In the night it is no ſhame at al, to go awry: in the day time it is a fowl and ſtark ſhame indeed, to hold on that courſe, and not to break it off with ſpeed. Concerning thoſe, that beſides their own profeſſion, have alſo taught the ſame unto others, it cannot be denied, but that they have done ſo much the more hurt: and that their auditorie and diſciples before, may charge them with great alteration now, if ſo they ſhould alter their former

Diſcredit to thoſe that have otherwiſe taught.

courſe. Nevertheles, neither were their former doings to be denied their reaſonable excuſe, with al thoſe that are indifferent: neither can they now continu on their courſe, but that needs they muſt therwithal impeach their credit, much more than if they had altered, with al that have attained unto the knowledge of the truth. For their former labors are the rather to be born withal, for that being then perſuaded that they were right, it was their parts indeed to commend unto others, that which themſelves did think to be needful. But that now it is rather for their credit, to alter their courſe (beſides that other before recited, which they have common with the reſt) hence alſo may they gather, for that finding now, that they have done much hurt before, it ſtandeth them upon for to amend the ſame ſo ſoone as they can. The wound they have made, it were meet that themſelves ſhould heal again. Which if they ſhould forſake to do, howſoever it would ſtand with their credit, or not, it were verie like for to procure them an heavie judgement in the end. For the errors that they ſhould ſo leave uncorrected, could not but infect manie others; and likely inough ſo to grow on to the end of the world: by which time, it is not to ſay what heaps of iniquitie might come therby. For al which they muſt needs

needs ſtand chargeable, before the judgement ſeat of God, unleſſe while they live heer among us, they ſeek to amend al their errors delivered before. In which reſpect Auguſtine hath left them in his own example, a point of great wiſdome, diligently retracting, or calling bak again, whatſoever points of doctrine he found, that he had unadviſedly delivered before; and yet notwithſtanding, as it ſeemeth, and himſelfe in the præface confeſſeth, thought no ſhame with it at al; as indeed it was a very good teſtimonie of his inward ſinceritie; and ſo conſequently, as much to his tru and juſt commendation, as any thing elſe that ever he did. If it be ſaid that in him there was ſome further cauſe, for to retract much of that which he wrote before, both bicauſe he wrote very yoong; and before he was baptiſed in the faith of Chriſt: tru it is indeed that ſo he wrote; but not ſo with al, as leaveth to them any ſuch advantage. For the quæſtion is not, whether Saint Auguſtine or they had more need to retract ſome of their opinions; but whether it be meete that thoſe ſhould do it, that have taught unto others that, which now they finde to be wrong. And thogh it were, yet I dowt much, whether upon ſufficient adviſement any of them would ſo far urge the ods betwixt them (either his youth to their yeers, or his imper-

imperfection before his baptism, to their ripenes now) but that they would with good wil acknowledge, rather that it were their parts, if they have taught any erronious points of doctrine, with him to retract them, than to make any such allegation, that they need not do it so much as he. Those with whom they have held hands so long togither, are either the bishop of Rome, or his frinds abroad, for their advantage; or else of their own countrimen at home, that are grown to so great misliking of the præsent state. If it be the bishop and his adherents, it is but for their own advantage, that they conceive that opinion of them, so to make up their losses again by the help of them, when opportunitie should serve them unto it. And the more that their æstimation savoreth of it, the more quietly may they be able to beare the losse therof. If they be of our discontented countrimen at home, the losse also is so much the lesse, for that none such wil not mislike of them, but so far as themselves are infected with the inchanted cup of forrain power; and then, the more they are infected therwith, the lesse woorth is the best æstimation they are able to give. Again, whatsoever æstimation is lost, either with forrain power abroad, or with hollow harts at home; the same wil be much more requited with the grati-

Discredit with some more specially.

gratious favor of their natural princes; and with the tru hart of faithful ſubjects; and that ſo much the more in abundance of recompenſe, as it is of greater price or valu, to be wel thought on by natural princes, and faithful ſubjects, than of forren uſurpers, and cloſe aides wherſoever.

10 The hardnes that they account themſelves to be put unto, to the utter aliening of their minds from us and our profeſſion, reſteth eſpecially in theſe two points: firſt, that divers of them are ſtreightly handled; then, that certain points of their religion (as they term it) are now made treaſon. They accoût themſelves to be ſtreightly handled, both in the fining of recuſants; and that certain of that profeſſion are put to death. Concerning both which they would not denie, but that the puniſhment were moderate inough, both in the one, & in the other, if either they could finde that they were ſo heinous offenders, as we do conceive, and charge them to be: or elſe but remember, what dealings themſelves have uſed to us, and yet do upon leſſe occaſion. As touching the former they wil not denie, but that princes have authoritie by the word of God, both to fine, and to put to death, as need requireth. They know that ſuch as worſhip any ſtrange God, or but intiſe others

The hard dealing that they ſuppoſe is uſed againſt them.

What it is that is uſed towards them.

others therto; or ſtubbornly deſpiſe the word of God, are by the ſentence of Gods own mouth, accounted woorthie to die the death; and though it may be, themſelves do not ſee, that, by æquitie therof, they are in the danger of his juſtice for thoſe; yet we are out of dowt that they are, and, but that we do alreadie know, that the blindnes of man is very great, we could not but woonder that they do not ſee it. Nevertheles, ſuch is the mildnes of hir majeſtie; and ſuch is the peaceablenes of theſe dais of the Goſpel; & ſo cold are we (the moſt of us al) on behalfe of the glorie God, that none are executed for any of thoſe; though the ſelfeſame laws that they uſed againſt us, be forcible againſt them; and, if need were, might ſoone be inlarged. So notwithſtanding that which is done of that kinde, we think there might be done much more than there is; and yet, that no bodie had any juſt cauſe to finde fault therwith. That certain points of their religion are now made treaſon, that ſo they cannot ſuffer as in cauſe of religion, but of high treaſon, it ought not to be ſo greevous unto them, if they conſider wel, either the very nature of thoſe points that are made treaſon; or but the maner of our proceeding therin. For ſome points of their profeſſion are of the nature, as that they are rank treaſon indeed, to al the ſtates

that

that are in the world; & that have they proper unto themſelves, of al the religions that are profeſſed on the face of the earth. And this treaſon of theirs that we ſpeak of, reſteth eſpecially in theſe two points; that the biſhop of Rome hath power to depoſe the princes and potentates of the earth, and to place in their roomes whomſoever he wil; and that ſubjects ought not to remain in alleageance to any whom he depoſeth, but to put on armor againſt them. Which we take to be as rank a treaſon, as wicked an hæreſie, and as open a way to al confuſion, as any that ever was heard of before. Neither doth it help them any thing, if he were indeed as they would have it, the vicar general of Chriſt on the earth: for that therby he might do no more (keeping within the bounds of his maſter) but only lay their ſin to their charge, & utterly exclude them from hope of ſalvation: princes if they governed il; and ſubjects likewiſe, if they went with their princes againſt their obedience and dutie to God. But as for depoſing the one, or looſing the other from their alleageance, in thoſe points we are ſure, that they are not only miſliked of us, but of many others beſides, that other wais are wel willers of theirs. In the maner of proceeding that in this point is uſed againſt them, there are two points likewiſe

to

to be noted. For firſt as touching the law it ſelfe, it is in effect but certain ancient ſtatutes that were made long ſince, revived again; and not ſought unto, til that by many naughtie practiſes, and ſome rebellions, open forces, and ſlaughters contrived, we were of neceſſitie rather conſtrained, than eaſilie induced, to take that order; and that for the præſervation of the whole, both in religion, and civile tranquillitie. Then alſo it is very wel known, that although they have been never ſo faultie therin, and ſo have juſtly deſerved to die: yet if they can be ſorrie for their practiſing, and utterly renounce and abandon the ſame, they ſtand not in ſuch danger of death by their former demerits, as in the hope and way of life, by their new repentance, if it appeer to be unfeined, as wel as their guiltines ſufficiently prooved.

What it is that they uſed towards us.

The dealings that they uſe towards us, is firſt the rigor that they put us unto, when time did ſerve them (and yet do, where they are able) in that they raiſed up perſecution againſt us in the cauſe of religion: then alſo their diſloial and unnatural practiſes now, to recover their former uſurpation again. In that perſecution of theirs againſt us, we think they then delt, and yet do, over-hardly with us, for that the cauſe being no greater than it was, yet notwithſtanding their puniſhment was exceeding greevous. The

cauſe

cauſe we think was not ſo great, for that cõmonly they perſecuted us for nothing elſe, but either for ſome tradition of their own: or elſe for ſome thing that went againſt the earthly eſtate of the church of Rome, either in the commoditie that they ſuppoſed to be du unto it; or in the ſuperioritie that they had obtained. Howbeit, neither of theſe (being better cõſidered) wil be as we take it warrant inough for thẽ to touch us ſo neer as they did. Their puniſhment was very extreme, both in that they did to our perſons, by impriſonment, torments, & cruel death: and in that they made the cauſe hæreſie, and ſo overwhelmed us with the greateſt reproch that could be deviſed. Wheras notwithſtanding, neither the traditions that the church appointeth, and wherof there may ſomtimes be had a verie good uſe; nor the profit or ſuperioritie of their prelacie, are of that importance, that they may make them matter of death, nor hæretiks thoſe that ſpeak againſt them. When they ſaw it come to that point, even common charitie (me think) ſhould have obtained thus much of them, that neither they would have urged their own traditions ſo far, nor ſtood ſo ſtiff to their profit or honor, but that the life of thoſe their brethren might have obtained ſome mitigation: eſpecially, when as the ſubſtance of chriſtianitie may ſtand without

out them, as in ancient time it is known to have done, for manie hundred yeers togither. The practiſes that they uſe againſt us now, are ſo wel known unto al, and ſo greevous (I think) to the greater and better part of themſelves to hear of, that forſomuch as we do not uſe to greeve thoſe whom we would perſuade, it is not needful heer to diſplay them: although we take them ſo far to exceed in that kind, as that lightly they cannot be over-matched, with any ſuch like of the former ages. But it ſhal be ſufficient for them to conſider but this one point only, whether thoſe practiſes of theirs be not ſo contrarie to the civile ſtate, as that they cannot ſtand togither; but that the eſtabliſhing of the one, muſt needs be the overthrow of the other. If it be ſo (which I think they wil quikly finde) then may themſelves alſo be able to gather, that ſuch execution as now is done on certain of them, is not onlie juſt, but needful alſo; and ſuch as in no wiſe might be omitted, til themſelves do grow to better adviſement.

That our tranſlations ſeem ſo corrupt unto them, as that they cannot think that we have the word of God among us.

11 That other hinderance of the leſſer ſort, that doth ſomwhat reſpect the cauſe in variance betwixt us, is for that they wil ſeem to ſuppoſe (though indeed it otherwiſe ſeemeth, that manie of them are not ſo perſuaded: for which cauſe I have put this,

but

but among their leſſer hinderances) that, how much ſoever we pretend to have the word of God to direct us in al our doings, yet, by the means of wrong tranſlations, we have it nothing at al indeed: and therfore that it may ſtand with great probabilitie, that ſo much as we ſwerve from our adverſaries in thoſe our doings, ſo much alſo ſhould it ſeem that we ſwerve from the word of God it ſelf. And this heertofore they have but ſeldom, and more faintly alledged: but now of late, they have avouched it with greater confidence, upon the hope of ſufficient ground that they have conceived, by thoſe quarreling labors of maſter *Martin*, and certain others of the Seminarie at Remes about the tranſlation of the new teſtament that they have put foorth in the Engliſh toong. Wherin, how injurious they are unto us, and how far they have overſlipped themſelves, although it do alreadie ſufficiently appeer, both in the weaknes of their own doings; and in the labors of others therin (as alſo we truſt, that ſo it wil yet further appeer, every day more than other:) yet to help forward the weaker (and thoſe that are not able to judge of the toongs) by an eaſier way, I would wiſh them to be ſomwhat better adviſed, what is the advantage they ſeem to have gotten therby, if the caſe ſo ſtood that we had been overſeen in our

tranſlations, in al thoſe things that they lay to our charge; and that they had therin attained unto the truer ſenſe of the text. For though ſo it were, yet notwithſtanding if we come to the matter, that is, to conſider how weightie thoſe points of religion are, that they would ſeem to have gained therby, although at the firſt they carrie with them a glorious ſhew: yet in truth their advantage would ſo alſo fal out to be very ſmal, both in reſpect of thoſe places themſelves, and in reſpect of al the reſidu that they leave unto us untouched by them. For if in thoſe very places wherin they think they have ſpecial advantage againſt our tranſlations, in the ſubſtance of the matter, notwithſtanding they gain little therby; then howſoever our tranſlators have overſlipped themſelves; yet do our adverſaries get therby no ſound advantage, in reſpect of the cauſe that they do defend. So likewiſe if thoſe places wherin they finde fault with us, be very few in reſpect of the reſt that they leave untouched, then do they both juſtifie our fidelitie in tranſlating of them: and not only make themſelves and their doctrines liable unto the trial of them; but alſo bar themſelves for ever to lay to our charge, in ſo abſolute maner as they do, that we have not the ſcriptures among us. For unleſſe they can ſhew, that ſuch as we have in ſuch ſort tranſlated,

as

as that themſelves do finde no fault therwith, do not contain the effect and ſubſtance of the Chriſtian faith (which as yet I think, not one of them al did ever alledge, or lean unto for his warrant therin) it is not for them to lay to our charge (though in al thoſe points we had been deceived) that we have not the word of God among us, ſo far as it is needful, for our ful inſtruction in the faith and doctrine of Chriſt. Therfore to let paſſe whether we have rightly tranſlated or not, let us a little enter into the conſideration of the matter it ſelfe, and ſee what advantage themſelves may hope to have gotten therby. Which courſe if we take, then do we finde that in their diſcoverie they do charge us two principal wais: firſt, with divers things more ſpecially by name, in the firſt twentie chapters; then with a pak of others togither (as matters belike of leſſe importance) in two of the laſt. We are charged by name, firſt of al with our inward meaning that of purpoſe we tranſlate the holie ſcriptures falſely, in favor of the hæreſies, that they ſuppoſe us to hold, in the firſt chapter: then with our open and plain dealings, correſpondent (as they ſay) to ſo il a meaning, in al the reſt, unto the end of the twentith chapter. And hitherto the method is good, and the order plain: and therfore have I ſet theſe things down, as they

What it is, that they lay to our charge therin.

ſtand there. In that which followeth, it ſeemeth that it was not the authors purpoſe to digeſt them into a method, but only to make recital of them, as they came to hand. Nevertheles, that to us both it may appeer more plainly; what they, or we have gained, or loſt by our tranſlations, in the pith or ſubſtance of religion; it ſhal be good for both parts, to lay them foorth in ſome plain & eaſie method. Thoſe doings of ours therfore that they charge us withal, do almoſt al concern our tranſlations: but in ſome points they charge us, for to force the text is ſelfe. In our tranſlations they finde ſome faults that concern the words alone: and ſome that concern the matter too. That which concerneth words only, is, that we turn the eccleſiaſtical uſe of them, into their original, but yet prophane ſignification. Vnto which the fourth chapter wholy, and a good part of the ſixt, are allotted. As that we cal ſchiſm, diviſion; hereſie, ſect; catholik, general; preeſt, elder; preeſthood, elderſhip; idols, images; church, congregation; ſacrament (in ſome places) ſecret; biſhop, overſeer; baptiſm, waſhing; and ſome others. That which concerneth the matter rather, is, that ſo we tranſlate, as tendeth cheefly to the overthrow or diſcredit of divers points of their profeſſion: and partly to the maintenance of ſome of our own.

Thoſe

Thoſe points of their profeſſion, that we, as they ſay, go about to overthrow, do moſt of al concern matters of doctrine; but ſome of them tend to the direction of ſome part of our life heer. Thoſe that concern matters of doctrine, are of two ſorts. For in ſome they may ſeem to ſeek the advancement of religion only: in others, to advance the power, and excellencie that is in man. Thoſe that concern the meer advancement of religion only, partly concern Chriſt himſelfe: and partly, a few other holie things. Thoſe that concern Chriſt himſelfe, are about his deſcending into hel, and are but two: one, that we ſeem to impugn that article of the common Creede; the other, that we ſeem to diſallow of one ſpecial work that they ſuppoſe was done therby, that is, the bringing out of the fathers, which were as they think, in *Limbo patrum*, which we by our tranſlations ſeem to diſcredit, both which are handled in the ſeventh chapter. Thoſe holie things that I ſpeak of are partly ſacraments indeed; and partly certain other ordinances, which they would have to be of that account. In thoſe that are ſacraments indeed, they cheefly miſlike in the one, that we partly take it clean away; and partly deprive it of the efficacie therof, making it woorſe, or no better than thoſe of the old law: in the other, that we take away the

bleſſing, and do not acknowledge the real præſence that they imagin. Wherof the former of theſe is in the fourteenth, the other in the ſeventeenth chapters. In thoſe other holy ordinances, which are, pœnance, confeſſion, orders, and matrimonie, the fault that they finde with us, is cheefly this, that in our tranſlations, we do not allow them the name and dignitie of ſacraments; and in ſome points varie from them, even in the very nature of them: as appeereth in the 13. 14. 15. and 16. chapters. Thoſe that tend to the advancement of the power and excellencie, that is in man, further than we can think convenient to go with them, partly concern the righteouſnes of man generally; and partly ſome things that are more proper to the church alone. Vnto the righteouſnes of man generally it doth appertain, that firſt, as touching man, they hold, both that in him there is freedome of wil, as in the tenth chapter; and that he is able, both to merit favor, as in the ninth; and to ſatiſfie for ſins, as in the thirteenth chapter: then, as touching God, that it is ſeemly for his juſtice likewiſe, to reward thoſe works of man for the woorthines of them, as appeereth in the eight chapter. Thoſe that concern the church, do partly concern the whole togither: and partly one ſpecial function in the ſame. Thoſe that

that concern the whole togither are but two: one, that by other words we ſo open the name of the church, that therby we ſeem to go againſt it, chapter the fift: the other that we allow not of that authoritie, that they do think it ſhould have in ordeining, or giving credit to certain traditions, as delivered from the Apoſtles, as in the ſecond chapter. Thoſe that concern that one ſpecial function, do concern the office it ſelfe; and a certain power therunto belonging. The office it ſelfe would they have to be a mightie preeſthood in al reſpects, as in the ſixt chapter. And therfore are they urgent to have, both the terms accordingly given, as the name of preeſt, to the perſon, chapter the ſixt; and of ſacrifice to the deed, chapter the ſeventeenth: and to have altars left them wheron to offer, as in the ſeventeenth chapter likewiſe. That one kinde of power to this office belonging, is to help out of purgatorie, which we ſeem over much to diſcredit, when as thoſe places wheron they build, we ſo tranſlate, as though they ment no ſuch thing: which matter is handled in the ſeventh chapter. Thoſe that tend to the direction of ſome part of our life heer, are but two: one concerning worſhipping: the other concerning marriage. Concerning worſhipping, they contend but for the parties, whom they

would have worshipped: and for the maner of worship that they would have given unto them. The parties are, first the saints, and amõg them especially the blessed virgin, then also images: wherof, this is handled in the third chapter, that other in the eighteenth. The maner of worship, which they would have given unto these, they apportion forth by distinguishing betwixt two kinds of worship, wherof the one they cal *Dulia*, the other *Latria*, both set down in the nineteenth chapter. Concerning mariage, it is no more, but that they allow, neither preests, nor other votaries, to marrie: and mislike of our translations, for that they leave it free unto them, as appeereth in the fifteenth chapter. For the maintenance of our own opinions, that which they do lay to our charge, is but very little, and resteth only in these two points: first, that we labor to establish putative justice (as they term it) against the tru inhærent justice, as they imagin, chapter eleven; then, that in like sort we seek to establish (as it pleaseth them to term it) special faith, vain securitie, and only faith, chapter twelfe. Concerning the text it selfe, they charge us with adding therunto in some few places, as may be seen in the twentith chapter. Those others that in the titles are wrapt up togither without naming of any one of thẽ, are these: first cer-

certain other trecheries as they term them, both hæretical, and worth the obſervation, chapter the one & twentith; then alſo certain other faults that are, as they ſay, Iudaical, prophane, meer vanities, follies, and novelties, chapter two and twentith. But theſe two latter charges are not of any ſuch importance, but that if we could agree in the other, I think we ſhould not long have any great diſagreement in theſe.

12 So are theſe the principal faults, as touching the matter, that our tranſlations are charged withal, according as the principal author himſelfe in his diſcoverie hath gathered them. Wherin although it muſt needs be, that divers particular points are in the booke it ſelfe, that cannot wel be ſpecified in ſo breefe a collection of the whole: yet, both theſe are inough to condemn whatſoever tranſlations are ſo falſe as theſe prætend; and, if theſe wil not ſerve, thoſe other by-matters that are left behind, are much more unable, and never need to come to the muſter. And therfore I thought it beſt, to rip no further into the particulars, leaving that courſe to the anſwerers onlie: but rather to make the whole trial (that I do mean) by thoſe very points, that themſelves have thought woorthie the place of beſt account for this matter. And firſt I muſt needs

How little cauſe they have, to find ſuch faults with our tranſlations.

needs proteſt thus much, that how greevous ſoever the things are, that they lay to our charge in theſe our labors: yet for my part, I can now more quietly bear it (and think that others do ſo beſides) for that themſelves begin to tranſlate (howſoever) the ſcriptures likewiſe. For though they have not done it, without their affections, but ſo favorably as they could on their own behalfe; and with ſuch limitation beſides, as laboreth to chaſe men away over-much from the reading of it; and laſtly, not without great bitternes againſt our tranſlations, and us, and againſt the truth it ſelfe: yet, notwithſtanding al this, and whatſoever elſe might be laid therunto, now that themſelves do alſo tranſlate, let them find fault ſo much as they wil. We ſhal better find out the matter betwixt us: and their own doings, for the moſt of ours, ſhal witnes with us. Hitherto it was thought by divers, that we might have been charged with great matters indeed: now they begin themſelves to eſpie, that there is little elſe againſt us, but quarrel of words. Now as touching the things they lay to our charge, and firſt as touching our purpoſe, or inward meaning, in tranſlating ſo as we have tranſlated, it is good for every one to judge the beſt in al ſuch cauſes: and not to be over-haſtie, in ſo ſecret matters to give foorth our judgment,

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when as none other, but God alone, can thoroughly know the bottom therof. As for us, notwithstanding that we are undowtedly perſuaded, that in theſe matters, thoſe our adverſaries are very wrong: yet do we make no dowt at al, but that divers of them mean very wel, and do not wilfully go about to ſuppreſſe, or yet to reſiſt the open truth. The ſame perſuaſion if it may pleaſe them to conceive of us, we think that they may ſafely do it: and that it is not to be thought any more, than both the truth, and charitie too, do juſtly require. It were meet that diſpleaſure were on al parts laid aſide: for the wrath of man can never accompliſh that which is right. Concerning the matter, two things there are that I wiſh to be conſidered of them: whether thoſe points for whoſe ſakes they account our tranſlations ſo faultie, be not as yet in controverſie betwixt us; and, whether theſe points are of ſuch importance, as that if we ſhould be faultie therin, they might then account the reſidu of the ſcriptures by us tranſlated, to be no part of the word of God. That they are in controverſie betwixt us, it is ſo evident, that I need not buſie my ſelfe to declare it: ſaving onlie that one point, of Chriſts deſcending into hel. For as touching it, there is no quæſtion at al betwixt us, whether he did deſcend or not, ſo far as is ſufficient for to deli-

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ver us thence: but onlie as touching that maner of his deſcending, which they have ſet down, without ſufficient warrant of the word of God (as we do take it) not refuſing the trial therof by any ſound tranſlation whatſoever. As for the reſt, there is no quæſtion, but that as yet they are in queſtion betwixt us: and that we are in conſcience perſuaded, that our ſelves have gotten the ſurer ſide, both in the points that are in controverſie; and in the truth of the text it ſelfe. If it be ſo, then muſt they needs firſt know thus much, that they leave the way as open to us, to lay to their charge, that in diſſenting from us in their tranſlations, they do it to maintain their own opinions: as it is unto them, ſo to æſteem and judge of us. During which time of controverſie betwixt us, if needs they wil ſo reſolutely over-rule the caſe to their advantage, though to ſome of their own fellows they may ſeem to have done ſtoutly, and wel: yet ſo manie as are indifferent, would rather like, that firſt they would obtain the principal matters, afore that ever they invade as their own, thoſe other advantages that hang therupon. Then alſo, themſelves wil not denie, but that it is the dutie of everie one, to take ſo good heed as they can that they give no offence; neither to the Iew, nor to the Gentile, nor eſpecially to the church of God: and, if it

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be the duty of al, then is it the duty of tranſlators alſo; eſpecially thoſe, that have to tranſlate the word of God. For the more needful that any thing is to the uſe of man, the more muſt it be of al frequented: and the more that it is frequented of al, the more hurt doth come, if there be any danger. Fire and water, are ſo needful, that we cannot be without them: and therfore there commeth much hurt therby, when they are not warily handled. The word of life is much more needful: unto the fountain of living waters, al the children of God daily reſort, to draw to their uſe as need requireth. If therfore there ſhould be any danger therin, either in the thing it ſelfe, by other corruption mingled withal; or for that there is not ſufficient proviſion made about it, for thoſe that ſhould reſort therunto: it cannot be avoided, but that much hurt muſt come therby. So our tranſlators are not to be blamed, if having their choice, they forbeare thoſe words, out of which the deceived may ſuk the maintenance of their wrong opinions: and uſe ſuch others, as cannot ſo eaſily be miſtaken by any. Sure we are of this, that the holie Ghoſt uſeth no ſuch ſpeech, as may juſtly give offence unto any: and that none can interpret the holie ſcriptures aright, but by the ſelfeſame ſpirit, by which they were written at the firſt. Which ſpirit,

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whosoever followeth, he can never find in his hart, wittingly to lend foorth his pen, to that which may tend to advance any error or il: and if he could, yet should he find no help in the text (being rightly taken) to bear him out. Insomuch, that so long as these controversies are undecided, or at least, until they shal find more substantial grounds to establish their conceived opinions, than to our knowledge they have any as yet, we cannot but think, that whatsoever want of supportation there is to those opinions, the same is rather in the text it selfe, than in our translations. Concerning the other, that is, the validitie of those points of religion, or whether they be of that force, or necessitie rather, that for their sakes so hard a censure may proceed against us, that we have not among us the tru word of God: I would wish them to consider withal, that holding so much, as the selves do know, and wil grant that we do, it wil be verie hard to devise, how the same might be brought to passe, unles both we had the word among us, and highly did æsteem of the same. Them selves I trust think no otherwise of us, but that we are persuaded, that we fully hold togither with them, whatsoever is catholik: if it be so, the matter is not so verie great, if we varie somwhat in these. Though a man want an arm, or a leg; yet notwithstanding he

he may be a man. Let everie one take heed to his head: if it be wanting, the reſt is nothing, though there want not a joint beſides. And could but ſome of them be (yet at the laſt) as indifferent, as manie of them have long been greevous againſt us; could they now be ſo readie to take in good part what we have done wel, as long as they have been to take to the woorſt, whatſoever left them any ſuch advantage: I cannot ſee, how it ſhould come to paſſe, but that laieng that greater part, which themſelves acknowledge we have tranſlated wel, unto that leſſe wherin they ſuppoſe we have done il, they might ſee our wel doing ſo far to exceed that which is il, that they need not think it ſo great a matter (the truth of the text ſufficiently ſaved) more quietly to put up at our hands the one for the other: eſpecially when they themſelves come in to tranſlate ſo late as they do; and have the benefit of our former labors. For ſuch (of al others) it doth not become to come in ſo late with ſuch controlling, that ſhould have been with the formoſt at the work themſelves, to have ſeen to the orderly proceeding of it. The ſtronger cauſe we think ſhould have following the greater effect. And ſo, notwithſtanſtanding al the corruptions, that divers of them lay to our charge, not after a niggiſh, but in liberal maner: yet nevertheles, ſo manie

nie as shal more advisedly consider the force of that charge, shal not (we think) finde any great cause to stand in dowt the rather for it, whether we have the truth of Gods word among us, or not.

That these are not so cleer on their parts, that for their sakes only we are to be denied to have the word among us.

13 As for any more special treatise of these matters, as it belongeth not to the course that I have taken: so is it likewise, both a needles thing in it selfe, being so often, and so thoroughly done alreadie by many others; and such as is rather to be left to those that are to deal in the work it selfe, than to be by a scanter handling incumbred by me. Nevertheles, if it please them, with any indifferencie to consider of them, what great cause have they, either to mislike so much as they do, of that which we do hold therin; or so inexorably to urge their opinions to us? A man would think, that there were some passing ods: else, that they would never be so earnest in it. That which they hold of *Lymbus patrum*, is it so consonant to the word of God, or else but so constant in it selfe, that they may look to draw al men with them, to be of the same opinion therin? Was it ever yet taken to be so perilous a point of doctrine, for a Christian man so to build upon the satisfaction that Christ made on the crosse to the justice of God, that he might in no wise

Lymbus patrum.

account

account it to be in force for those that died in the faith before, as wel as for those that after succeeded: especially when as we are plainly taught, that he was yesterday, and to day, and the same for ever; that he is the lamb slain from the beginning of the world; that there is no condemnation to any of those that are in Christ; that God is not a God of the dead, but of the living; that by the sufferings of Iesus Christ the fathers also of old were releeved, and by his stripes, made whole; and many others such like as these? The sun being gotten to the height of the heavens, or shrunk downward towards the midst of the afternoone, or gotten almost to the very setting, doth it not yet notwithstanding give a cleer light unto the east, and to al other coasts of the world besides? And shal not the death and suffering of Christ, though it were long after the world began, be available likewise to those that are gone before, that lived and died in the faith of Christ? An attonement we know there was before, for that God dealt oft times so favorably with man: and the same was grounded only in Christ. And what reason can there be given, why they make it to stand with the justice of God, that before the time of that satisfaction actually made, he should have any favor towards them heer in this life, as wel as to us:

and yet deprive them of that fruition of it after this life, which they grant unto us? And if their *Lymbus* be so uncertain, what need they then to that end urge any such descending of Christ? That in such sort he descended into hel, as is fully sufficient in the justice of God, both to acquit the fathers before, that otherwise should have come thither, and to be a discharge unto us that afterward live, it is a thing that is fully beleeved of us al: if they wil go further, and set down with themselves, in what maner also he did it, further than the scripture doth warrant, can they not determin therin for themselves, unlesse they carrie al others likewise into the same adventure with them? As touching their doctrine of the real præsence, knowing that alreadie we do beleeve, that the faithful receiver, receiveth not any bare sign, but, togither with the outward sign, whole Christ, God and man, his sufferings and merits; may not this be accounted sufficient, unlesse we go further, to have his præsence in the very maner that they have imagined: which notwithstanding was not agreed on among themselves, but very lately? The fathers before the incarnation of Christ could not otherwise receive him; as also themselves grant that they did not: and yet notwithstanding was that sufficient for their salvation.

Christs descending into hel.

Real præsence.

tion. And, ſo long as they ſhew no further reaſon than they do, why ſuch a kinde of receiving of Chriſt might wel be available to their ſalvation, and not unto ours (eſpecially when as otherwiſe we finde but one communion of ſaints, as wel in profeſſion, as in ſtate of ſalvation) why may they not be content to admit, that this kinde of receiving which we profeſſe, is ſo much as they need to require of us, or elſe that it failed in the fathers alſo that were before the incarnation of Chriſt? As for their other ſacraments as they term them, admit they might be vouchſafed that honor in ſome account among them for unities ſake, if needles they would have them ſo to be called: yet what reaſon is it, that they ſhould ſo overrule the judgements of others likewiſe, as to account ſo baſely of them, unleſſe in ſuch needles and by-matters, they do in althings agree with them? Freedom of wil, and merit of works, were indeed jolly matters to puffe us up higher in our own æſtimation: but we can be prowd inough without them. Sufficient for us it ought to be, that we may be ſaved: let us leave the glorie therof wholy to God, and take no part therof to our ſelves. Since the fal, there is not in man any inclination at al unto good that is of that kinde, ſaving only in thoſe that are regenerate: and that which is in them, is not ever

Their other ſacraments.

Freedome of wil and merits of works.

continual, but ſomtimes very rare, and weak likewiſe; and ever is the ſpecial working of God in us. And though our works that are done in faith and love, have reward promiſed unto them, and ſo conſequently by promiſe du: yet are the beſt of them, on our parts, or ſo much therof as is ours, ſo unperfect and weak, that by right they could (otherwiſe than by merciful acceptance) deſerve nothing at al. And when we are ſure we have moſt abſolute redemption, fully and wholy in the merits of Chriſt, what need we trouble our ſelves further to ſearch out, whether that we may not think, that our good works have in ſome ſenſe merited alſo? Traditions ſo far as they do not ſwarve from the written word, or are to ædifieng, we do not miſlike: otherwiſe we think we have alreadie ſo much to do that is expreſly commanded unto us, that we think they hinder us much in the ſervice of God, that incumber us with more. The preeſthood and ſacrifice of Ieſus Chriſt we account to be of that ſufficiencie in themſelves, and ſo proper to him alone, that we cannot yet be perſuaded, either that we need, or that we may, ſet up any other: but that we muſt needs bewray either our great ignorance in the one, or that we have a very ſlender, and over-baſe an account of the other. Otherwiſe, if theſe wil not ſerve,

Traditions.

Their preeſthood and ſacrifice.

needs

needs muſt we be more out of hope to get any good, by thoſe that are brought in by them. Howbeit, his preeſthood continueth for ever; and his ſacrifice once made, is a ful ſatiſfaction for al: ſo that we need never be careful for any thing elſe to be joined withal. As for their purgatorie, and the ſillie helps that they have allotted therunto, we can neither ſtand in fear of the one: nor, if we ſhould be diſtreſſed by it, can hope of any releefe of the other. Of their purgatorie we cannot ſtand in fear, both bicauſe the ſcripture doth not tel us of any ſuch place; and beſides that, it lappeth up al forgivenes of ſins, and remembrance therof (to al beleevers) in the death and ſufferings of Chriſt; and that in ſo ful and comfortable maner, that it leaveth to us no dread at al of any ſuch torments to be afterward ſuffered for ſin by any of us: and bicauſe it is ſo evident to al the world, that it was at the firſt an heatheniſh opinion among the gentils, before they came to the knowledge of Chriſt; and hath been ſince uſed in the church of Rome as a compendious way to get in monie, and that beyond al meaſure and mean. The helps that they uſe to releeve the ſouls that they ſuppoſe to be afflicted therin, can do little good, both bicauſe that nothing can be any ſatiſfaction for ſin to the juſtice of God, but only the death *Purgatorie.*

and sufferings of Christ: and bicause that those helps of theirs (besides that they are verie weak in themselves) are not ordeined of God to be the means to apply the same unto any; but only the faith of the parties themselves, wrought in them by the holie Ghost. In their worshipping of saints and images, there is some ods: howbeit we cannot finde the better of them both (their worshipping of saints I mean) to be any better than plain idolatrie: so oft at least as it goeth beyond that honor, which in the second table and fift commandement is appointed to fathers & mothers; and reacheth unto the worship which in the first table, and in the first & second commandements, is before taken up unto God. As also we think themselves should perceive, that, if they do it as a dutie that they ow unto them; or as a thing that saints do like of; or to get some benefit at their hands: in al these points they do but wast & leese their labor, for that they ow them no such dutie, neither do they like, that they should offer them any such, nor yet can help them in those things that they crave at their hands. And as for their images, neither are they blessed of God, to yeeld any such fruit as they require at their hands; neither should we so maintain the dignitie of our creation, being ordeined to repræsent the person of God, to al these his creatures,

Worshipping of saints and images.

tures, if we ſhuld ſo ſervilely abaſe our ſelves to ſtoks and ſtones, when as the Lord hath made us the head over them, not them over us. Concerning the marriage of thoſe that are of the clergie, ſeeing that both the ſcripture alloweth of it in al eſtates and degrees whatſoever, and that God in his wiſdome ordeined the ſame: and ſeeing that the practiſe of al antiquitie hath had it in continual uſe: it is a thing (we think) more plain, than that we may allow any controverſie therof to be made. If this wil not ſerve, let them but turn bak their eies to themſelves, and but make an indifferent ſearch how fowl and manifold pollution hath broken foorth among them, ſince the time that they have abandoned marriage from their orders: and, that one thing (we think) wil be ſufficient to teach them, that heerin they were far overſhot, and have found it tru in themſelves by experience (that which before they might have learned at the mouth of the Lord) that generally it is not good, for any eſtate of men to live unmarried; when as therby they ſo quikly brought al their orders ſo fowl out of order. As for their inhærent juſtice, and that (with ſome diſtempered affections, as it ſeemeth) they charge us to allow of none other, but that which is putative, and only faith, the ſubſtance of this matter being before ſpecially

Mariage of preeſts.

Inhærent, putative juſtice: only faith.

touched, it is not needful heer to ſay any more therof. So theſe are (in effect) thoſe great matters, for whoſe ſakes we are charged to have tranſlated ſo corruptly: and ſo conſequently (in the judgement of ſome) that we have not the word of God at al among us. Wherunto would they ad but this little correction, that for theſe matters we have it not to their good liking, therunto could we be content to yeeld: and therwithal think, that we ſtil muſt want al authoritie of ſcripture for thē. Otherwiſe they have ſufficiently found (even in the ruines of their own uſurpation and doctrines) that we have the ſcriptures among us: as alſo not many of themſelves do charge us, but only for theſe, and for a few ſuch others beſides, of ſuch like, or leſſe importance.

Of departing from the church.

14 That other hinderance that is of more ſpecial force with them al generally, is that they have a certain perſuaſion, that they can not join with us in our profeſſion, but that ſo they ſhould depart from the catholik church. Which thing indeed is of ſuch importance, that if it were tru, it were not for any that loved his own ſalvation, or the glorie of God, to join with us in our religion. For there is but one church, as alſo there is but one faith: and whoſoever they are that depart from either of both, they cannot be

of

of ſound religion, whatſoever it is they do profeſſe. Therfore to examin this matter a little, firſt we may do wel to ſearch out, what it is that maketh them to think, that, if they ſhould reform their profeſſion ſo far foorth as we have done, they ſhould then depart from the catholik church, and ſo conſequently deprive themſelves of æternal life: then, how the ſame opinion of theirs may be amended. Concerning the former, me think that the principal cauſe of this their perſuaſion is, for that they do not rightly gather, neither what the church it ſelfe is: nor yet what it is to depart from the ſame. And then, if the groundwork it ſelfe be wrong, it is no marvel if the building that be ſet therupon, be awrie likewiſe. The former of them is, that in the æſtimation of the church, they take not unto them a right trial, to teach them which is the church indeed. For the levels that they commonly uſe, are eſpecially two: one taken out of the firſt foundation of it; the other, the ſucceſſe that ſince it hath had, to this præſent time wherin we live. Out of the foundation of their church, they go about to eſtabliſh the certaintie of it, by two conveiances: one, from Chriſt, unto Peter; the other, from Peter unto them. For firſt they imagin that Chriſt made Peter the cheefe of al, and his general ſubſtitute heer on earth: that he ſhould

What it is that maketh thē to think thas we are departed from the church.

What they imagin to be the church.

ſhould be, under him, the head of his church, and have the feeding of al that are his. Out of this they gather, that thoſe onlie are the church, that acknowledge Peter next under Chriſt, to be their cheefe & principal head. Then do they conceive, that Peter was diſpoſed to leave this primacy with the church of Rome, and to thoſe that ſhould be the biſhops therof: and that for that cauſe he left other places, and came unto Rome, and was biſhop there five and twentie yeers. And therupon they think they may ſafely gather, that whoſoever is not under the church of Rome, he alſo is none of the church of God. Theſe conveiances do we take to be of very little force: and ſo conſequently, no matter of ſubſtance to aſſure us of the truth of this matter. For firſt that Peter had any ſuch prærogative or primacie, we find it not ſet down by Chriſt himſelfe, or by any of his Apoſtles: which notwithſtanding muſt needs have been done without quæſtion, if it had been tru, being, as it was, of ſuch importance. Then, as touching any aſſigment over from him to the church of Rome, and to thoſe that ſhould be the biſhops therof, neither do we find (by undowted authoritie) that he ever did it: nor, if he had at any time done it, yet that he had libertie ſo to do; and that God would ratifie his aſſigment. But I mean not to enter into

that

that diſcourſe, ſufficiently handled by many others: neither is it needful, when as our adverſaries themſelves do of late ſo much miſlike that part of their groundwork, that none of them al (of any account) can finde in their harts, to build ſo much as their own credit theron. The other, which ſtandeth in the ſucceſſe that their church hath had, is indeed of greater force to ſuch a purpoſe: but yet notwithſtanding, ſuch as being rightly conſidered, yeeldeth no aſſurance to the matter that we have in hand. The ſucceſſe which the church of Rome hath had, reſteth in two principal points: in continuance; and conſent of others. By continuance I mean, that it hath not fallen bak again to Paganiſm, or heatheniſh vanitie; neither yet ſtept aſide to the ſect of Mahomet, as the Turks, and manie others have done: but ever continued after a ſort in the profeſſion of the faith, ſince the time that by the Apoſtles it was delivered unto them. Which ſurely is a very ſpecial bleſſing of God: an evident work of the holie Ghoſt: and a very good cauſe, why al thoſe that wiſh wel to the Goſpel of Chriſt, ſhould have the ancient church of Rome ſo much the more in reverence for it. So commeth it to paſſe, that they have not onlie had, after a ſort, a continual ſucceſſion of biſhops, & teachers: but alſo have in ſome maner præſerved, and hitherto

How they ground upon the ſucceſſe that they have had.

hitherto maintained both the word, and the sacraments, that Christ himself did leave unto us. The consent also that they have had, hath been verie great: yet not ever alike, but somtime more, than at some other. So long as it kept the faith undefiled; and was earnestly bent to advance the kingdom of Christ; and would in no wise break, but carefully maintained the unitie of the church: so long they had the consent of al that dwelt about them, or by any means could have any dealing with them. And that, not altogither for the antiquitie, and dignitie of the citie (bicause it had been of great continuance; in a florishing estate; and was now the imperial seat:) but also, even for the sinceritie of the faith, and for divers excellent gifts, that God had powred upon that church in plentiful maner. But after that (the former zeal being abated) it began to fal in love with earthly things, and to break the peace of the church to advance it selfe, then began manie to let down their former good liking of it: al the East churches generally; and manie of the better sort in the West likewise. Nevertheles, even then also, the greatest part of al Europe, and some others elsewhere besides, did cleave unto it: partly of themselves, for the former dignitie of the place, or for that they perceived not how they began to slide away from the sinceritie

ſinceritie of their profeſſion; but eſpecially, bicauſe of the great power that the church of Rome did after obtain, from which they ſaw not how to withdraw themſelves, without ſome præſent diſpleaſure, or danger. Hence commeth it, that they have had their doings allowed, and their opinions confirmed not onlie by manie ſeveral perſons of beſt account: but alſo by Provincials abroad, and by general Councels at home: themſelves, or their frinds, in theſe latter ages, ever bearing the ſway in them both. So that indeed the church of Rome hath had ſuch ſucceſſe in theſe parts of the world among us, that (to our knowledge) there hath not been the like for earthlie pomp any where elſe. Yet notwithſtanding, this alſo is over weak, wherupon to ſet that building of theirs: needs muſt it have a faſter ground, elſe can it never be able to ſtand. Although therfore, that in their own opinion their church hath had a ſpecial foundation; and although it hath had indeed ſuch ſucceſſe ſince, as themſelves do ſtil imagin: yet notwithſtanding, when they point us unto the church, and undertake to ſhew us undowted tokens therof, then we allow not that they ſhould think to put us over onlie to this, and ſhew us no better tokens than theſe. We do not denie them to be of the church: but we allow not the bounds of

the church to be ſo taken in; nor theſe things to ſtand for ſufficient proofe, that any ſuch præeminence belongeth to them.

That they conceive amiſſe of us, when they imagin that we are departed from the church.

15 The other point that ſeemeth to yeeld ſome part of the groundwork of that perſuaſion, is forbicauſe that they do conceive, that to be a departure from the church, which is none indeed, after that once the truth is tried. Concerning which matter, it ſhal be good to conſider theſe two things; how this kind of perſuaſion doth grow, and what inconvenience this one point of miſtaking doth breed in the end. This perſuaſion groweth moſt of al by the means of our adverſaries: then alſo, by ſome of our ſelves too. Thoſe adverſaries of ours, by whom it commeth, are lightly the moſt cunning, and moſt learned of them: who ſeeing themſelves to have ſome advantage, if they can win us to acknowledge, or others to beleeve, that we are ſimplie or in al things departed from them, and make another peculiar church of our ſelves, earneſtly labor, even at the firſt, to obtain that advantage. Hence commeth it, that both they do ſo buſily urge that point, and would have neither us, nor others, to make (at al) any quæſtion of it: and ſo readily apply to that ſenſe whatſoever they finde in our writings, that doth import a diviſion betwixt us. Thoſe on our part

How this kind of perſuaſion groweth.

part by whom it commeth, are (moſt of al) thoſe that are moſt zealous: who being much mooved with the manifeſt corruption that the adverſarie part maintaineth, and with their unreaſonable thirſt of innocent blood in the quarrel of religion, are by that occaſion carried ſo far ſomtime, that they do not ever ſpeak and write in ſo ſenſed maner, but that when they acknowledge that diviſion that indeed is, and ought to be, betwixt them and us (ſo long as they ſtand in ſuch ſort as they do) they may ſeem to acknowledge that we are altogither divided: that we are a diſtinct viſible church from them; and they but a ſynagog, in no ſenſe appertaining to the viſible church. Wheras notwithſtanding, by the whole courſe of al our writings it is cleer again, that we do not ſunder our ſelves from them, nor them from us, but only in thoſe points that are in controverſie betwixt us: and for the reſt, agree togither, and acknowledge likewiſe, that in thoſe we are one. But bicauſe that whenſoever we ſpeak of the diviſion that is betwixt us, we do not therwithal ſhew, how far we agree, therupon it ſeemeth to them that we can eaſily be content, to be altogither abandoned from them, and to have no ſocietie at al with ſuch a people. So commeth it to paſſe, that as they (upon the advantage)

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diſclame in us, and bear us in hand, that both they and we cannot be the members of any one, and the ſelfeſame church (as indeed in ſome ſenſe we cannot, and in that ſenſe is by us acknowledged) ſo we likewiſe ſeem unto divers to be in that point of the ſelfeſame mind with them, and as fully to diſclame in them as they do in us; and as abſolutely to hold, that both ſorts of us cannot in any ſenſe or conſtruction be members of one, and the ſelfeſame bodie, eſpecially of that which is ancient and tru, and the catholik or apoſtolik church, as notwithſtanding we are generally. The inconvenience that this miſtaking dooth breed in the end, is very great, and hurtful to the cauſe of religion: but ſome branches therof there be, which are common to both parties; and ſome that are proper to either. Common to both are theſe two: the inward hart burning, and greefe of mind that is betwixt us, one towards another; and bitter contentions inſuing theron, whenſoever occaſion is offered. And touching the former, we need go no further, than to appeal, every one to his own conſcience. For there ſhal we finde, both that we have an inward greefe, one towards another: and that we think we may (and ought) maintain the ſame in the cauſe of religion that we have in hand. Our contentions are ſo apparant, and

What inconvenience commeth therby.

and known unto al, that al Chriſtendome, is witnes of them. Which alſo are for the moſt part ſo bitterly handled, as if in religion we were utterly ſundered, one from another, and had no point of faith at al, that were common betwixt us: to the increaſe of variance, among our ſelves; and to the great hinderance of many of thoſe that are without, and otherwiſe might be woon to the Chriſtian faith. Proper unto our adverſaries it is, that, if it do fal out in the end (as I truſt it wil anon appeer) that there was no ſuch cauſe in us as deſerved, ſo to be abandoned from the church of God: then abideth an heavie judgement for them, that have been ſo bold as to ſet down, that we are not of the church of Chriſt; and therwithal, for to power forth, whatſoever curſes they had, againſt us. And no marvel, if they ſtand in ſuch danger in the judgements of God, when as (being ſo) they ſin very greevouſly both againſt God, and againſt their neighbor. Againſt God, for that they fight againſt his truth; and abuſe the place of juſtice, that he hath given them: againſt their neighbor, for that ſo they diſcourage, and terrifie many of the weak ones that are among us; and among themſelves, are the only cauſe, that many of the ſimpler ſort that belong unto them, are perſuaded that we are none of the church, and behave themſelves accordingly

towards us. Then alſo, if it ſhould be ſo (as we hope it wil appeer) that we have a better title to be of the church, than they thẽſelves have: then would their ſubtiltie and fearcenes return to them again, and conclude upon themſelves, that if we do not belong to the church, much leſſe do they. Proper unto us are two others likewiſe, if we at any time ſuffer them to make ſuch an abſolute diviſion betwixt us. For ſo commeth it to paſſe, firſt, that by conſenting ſo far with them in this error, we alſo muſt ſtand chargeable before God, for whatſoever il fruits do ſpring of the ſame: ratably at the leaſt, ſo far as the proportion of our fault requireth. Then alſo, we bring our ſelves to needles trouble, for that it is great probabilitie with them, that ſo we make our ſelves anſwerable for to finde out a diſtinct & a ſeveral church from them, from which we deſcend, which hath continued frõ the Apoſtles age to this præſent: elſe, that needs we muſt acknowledge, that our church is ſprong up of late; or, at leaſt, ſince theirs. Wherin, although they could never be able, either to condemn us, or elſe but to juſtifie themſelves: yet is it more than we need to give them; and more, than (we think) they uſe wel, when they have it. Therfore to cõclude both theſe points, as I ſaid before, ſo ſay I again, that it is no marvel if divers of them think, that joining

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with us they ſhould utterly depart from the church, ſo long as they do wander ſo far, both in determining what the church is, and what it is to depart from the ſame.

16 For amendement wherof, it muſt needs be a good and a readie way, more truly to learn what the church is indeed: and what is the undowted departing from it. Concerning the former, it ſhal be needful, not onlie to conſider what the church is in the whole: but alſo what it is in the ſeveral parts, that is, who are the tru members therof. Concerning the whole, there is a way, which if we take, we ſhal never be able, plainly to find out, the thing that we ſeeke: & yet notwithſtanding determin therin the very truth. Again, there is a way, which if we take, we ſhal quikly find, that which is not onlie tru in it ſelfe; but alſo carrieth ſuch a light with it, as that eaſily we ſhal be able to perceive, the truth of the thing that we have in hand. The former of theſe is, when as we go about to compas thoſe things, that are beyond our reach, and cannot come under our capacitie. As namely, when we labor to finde out the church, in heaven, either in the ſecret election of God; or in the glorie, wherunto it ſhal come in the end: or on earth, by the largenes of the bounds which it hath, being ſpred al over the face of the earth. For thogh

A ſurer way how to find out, who are of the church.

A way that wil not ſerve our turn ſufficiently.

it be very tru, that that indeed is the tru church, which is choſen from the beginning, and which ſhal be glorified in the end: yet are not we able, by either of thoſe to finde out, who they are. For we cannot looke into the ſecret purpoſe of God; nor, in the end it ſelfe, eſpie the end before it come: we muſt either have better tokens than theſe, or elſe can we do no good at al. So likewiſe the earth is ſo very large, that we are not able to reach foorth our knowledge unto the outmoſt bounds therof: and ſo conſequently can never ſee, what faith it is that is there profeſſed, nor ſo much as whether there be any people at al, that there inhabit. If therfore we ſhould take ſuch a courſe, as that we could not (in our conſcience) ſet down with our ſelves, that we knew the church, until we could get the view of the whole: then could we never reſolve our ſelves, but muſt needs remain uncertain ſo long as we live. And in this, our adverſaries have (as it ſeemeth at the firſt) a juſt occaſion miniſtred unto them, to turn aſide their adhærents cies to the church of Rome, being ſuch, as for neernes and evident ſhew that it hath, may eaſily come under our knowledge; and, for that many others hang therupon, carrieth a ſpecial credit withal. Howbeit, althogh they have rightly eſpied the inconvenience on the one ſide: yet have they not ſufficiently

ly holpen the ſame on the other. They ſee in deed what is the diſeaſe : but the medicin that they give for the ſame, wil not ſerve. Therfore now concerning that other way that wil ſerve our turn, we have the direction alreadie given, as in manie other places of ſcripture beſides, ſo namely, by a ſpecial place of Chriſt himſelfe, at his laſt going up to Ieruſalem, a little before the time that he ſuffered. At what time being diſpoſed, to leave that point decided unto them, before he ſhould leave them, he firſt asked his diſciples, what opinion others had of him : and, when that came ſhort, what was their own perſuaſion of him. Wherunto when Peter anſwered in the name of himſelfe & the reſt, that they beleeved that he was the Chriſt, the ſon of the living God, he plainly declared, that that was the tru profeſſion indeed: that it was not an opinion, or conceit of mans wiſdome ; but was given unto them from his father in heaven : that it was the rok, & plot of ground, wherupon he would build his church : that againſt it the power of hel ſhould never prævail : and that by it they ſhould open and ſhut the kingdome of heaven to al the world ; ſetting at libertie from the danger of hel thoſe that beleeved, and binding up al others to æternal perdition. In which place we have to conſider, what is the faith that is ſo commended: and

The other way, that wil plainly ſhew forth what the church is.

what cõmendation is given unto it. But biſcauſe to the præſent purpoſe that we have in hand, we need but the former of theſe two: therfore in the other we need to conſider no more but this now, that there is ſo ſpecial cõmendation given unto it, as that it cannot be, but that whoſoever are of the ſame, they muſt needs be of the church indeed. The faith it ſelfe that is there profeſſed, reſteth in two principal points: one, that he was the Chriſt; the other, that he was the ſon of the living God. Of which two, the latter is, with ſo ful conſent, received of al, and ſo cleer from al maner of dowt among us, and every point therunto belonging, that it again may for this time be ſet aſide, though otherwiſe in it ſelfe, it be as needful as the other. And ſo to find out what is the ſenſe of the former of them, that is, that he was the Chriſt, it is as much to ſay, that he was the annointed, or that very ſavior, which before was promiſed unto them. In which his annointing there are two things to be conſidered, that he was appointed, and made able, to be our ſavior: and ſo conſequently, appointed, and made able, to be our preeſt; our prophet; and king. Our preeſt, to make a ful attonement, betwixt God and us, to the purchaſing of æternal redemption in him; and to the attainment of the ſame: our prophet to teach us, whatſoever is expedient for us to know:

know: and our king, under whom we have to live, until by his government he shal bring us thither. Out of which we may safely set down, and that by the authoritie of Christ himselfe, who they are that may be accounted the church of God: that is, the universal assemblie of those, that professe the Son of the virgin Marie, to be the promised savior; by God himselfe, both ordained and enabled to save, so manie as do beleeve in him. Or, if we go more specially to work, those that rest in Iesus Christ alone, for the whole work of their salvation: in his preesthood, for the ful satisfaction of the justice of God, both to escape hel, and to come unto heaven; in his doctrine and scepter, to bring us unto it. So commeth it to passe, that whersoever there be any countries or nations, that do professe this faith in Christ, those must we needs acknowledge for to belong to the church of Christ: as on the other side, whosoever they are, that have not this faith, that those are none of the church of Christ, whatsoever thing else they can prætend. So that the church, of which we speak at this præsent, is that universal assemblie or gathering togither of al those, whether congregations, or several persons, in any part of al the world, that beleeve in Christ, or professe the same that we cal christianitie or the Christian faith. Concerning the members, it may

ſufficiently appeer by this that is ſaid alreadie, who they are that do appertain to that account: whether they be whole congregations, or ſeveral perſons that come in quæſtion. For whoſoever they are that profeſſe according to the pattern aforeſaid, thoſe muſt needs be very good members: and thoſe that ſwerve from it, whether more, or leſſe, are in like ſort to be accounted, to be in the like proportion departed from the ſinceritie of the better ſort. So that in any wiſe we muſt take heed, that in this account we meaſure not the goodnes of any member, either in the ſecret election of God, for that it is unknown unto us; or in the framing of the converſation to outward ſobrietie, or holines of life, wherin we may be very ſoone guiled: but only that we now ſeeke out, thoſe that are viſible members alone, meaſuring the woorthines of everie member, by the profeſſion before ſet down, until that once having found out the truer members of the church, we then examin among themſelves, who they are, that more ſincerely anſwer their holie calling.

How to find out, what it is to depart from the church.

17 Having ſo found out what it is to be of the church, & who are the viſible members therof, now may we with leſſe labor eſpie, what it is to depart from the ſame: eſpecially, if we take heed of this, that we uſe no other

other tokens for to teach us, when we are wrong, than only that ſame wherby we have lerned when we are right. For as a ſea mark on the ſhore, or a beakon upon the hil, doth by one, and the ſelfeſame labor teach them both: ſo the ſame likewiſe that before is ſet down, is ſufficient to declare unto al, that do walk by direction therof, who they are that are right; & who on the other ſide do wander amis out of the way. We have therfore, firſt to reſolve our ſelves, that for this matter, we wil take our aim therat: then to ſeek out by direction therof, who they are that depart from the church. That we ſhould ſo reſolve our ſelves, we have as good reaſon as can be deſired: for that otherwiſe we may be deceived; but never if we take our aim by this. The reaſon, that otherwiſe we may be deceived, is, for that al things elſe wherby others do commonly judge what is the courſe that they hold, are nothing elſe but either points of leſſe importance, if they do belong unto this: or elſe are of ſome other kind, either directly contrarie to it, or divers from it. If it be of the former, that is, appertaining indeed to ſound religion, and yet nevertheles not ſo material, or very needful, but that chriſtianitie may ſtand without it: then, if any man depart from it, although that therin he do withdraw himſelfe from the truth; yet may not that be accounted a-

How we may therin be deceived.

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ny departing away from the church, ſo long as he keepeth unto the ſubſtance of chriſtianitie. As for example the truth is, that of al that were born of women, Chriſt only was without ſin: and yet, for our ſin that he ſuſtained, & for which he had to ſatiſfie the juſtice of God, he was hartily touched with the horror of death. Nevertheles, if any there be that cannot be as yet perſuaded, but needs he muſt think it more honorable for the bleſſed virgin (yea & for Chriſt himſelfe, that tooke fleſh of hir) to have been without ſin, & therupon for his part do rather think, that by ſpecial prærogative ſhe alſo was preſerved frō original corruption; or els do but dowt it to be ſomwhat reprochful to Chriſt, that being, as he was the ſon of God, he ſhould be ſo much afraid of death: although that heerin he do indeed depart from the truth in thoſe two points, or at leaſt in his weaknes come ſhort therof, yet bicauſe that neither of them is ſo much of the ſubſtance of religion, but that chriſtianitie may be acknowledged, where nothing elſe but theſe or ſuch like are wanting, therfore may we not by any æquitie account any ſuch to be out of the church, that holding al things elſe beſides, only ſticketh in ſome of theſe. So likewiſe, if any ſhould depart from that which hath been for a long time received, and yet is either againſt the truth of religi-

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on, as the worſhipping of images; or but more than the ſcripture teacheth, as the altering of the ſabboth, to another day than was woont to be obſerved: as in the former he were ſo much the rather of the church of God; ſo in the latter, he were not to be condemned as no member therof, holding al things elſe ſincerely. For though our ſelves do like the altering of the ſabboth new, from that which was obſerved of the Iews, unto the day of Chriſts reſurrection: yet muſt we needs grant with al, that it was ſomwhat more than needed, and that if it had ſtood as it did, it had not been againſt the Chriſtian faith, which is ſo much the rather to be noted, for that not only divers of the antient fathers in times paſt have been, but we alſo at this præſent in like ſort are, a great deal too haſtie to condemn in ſuch caſes, al that do not fully accord in al points with us. In theſe caſes therfore, or any ſuch like, whoſoever wil condemn al thoſe to be none of the church, that are not fully perſuaded as we are therin: he might ſoone condemn many ſuch as might after be found to be the children of God, when himſelf and his fellows ſhould be excluded; and beſides that, in the mean ſeaſon commit, an uncharitable part towards thoſe his brethren, and that which might grow to an il example for others to follow. The reaſon

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How we may be able sound ly to iudge in this matter.

that we cannot in any wise be deceived, if we cleave to the other, hangeth on two principal points: the one, that there is no other way to the kingdome of God; the other, that it is the only faith that is common to al, that unto this kingdome do appertain. That there is no other way than Christ alone, it is in it selfe so very cleer, that it needeth no further help. Out of it likewise must the other very necessarily arise, that seeing there is none other way but it alone, therfore so many as belong therunto must needs be of the same profession. In which respect, that which is the substance of this profession, by divers of the fathers of old, hath bin termed catholik, & yet is so called to this præsent day. For howsoever Christian churches have at al times varied in certain by-matters concerning their profession; yet that which is the very substance indeed, have they ever professed togither, so long as themselves abode in Christ: & therupon acknowledged ech other for catholiks, notwithstanding the diversitie that in those other points they stil maintained. As also we see in the law of arms, that howsoever countries and kingdoms are divided among themselves; yet therin do they agree togither: notwithstanding the diversitie of government, or laws; and notwithstanding the mortal enmitie, that otherwise may be

Catholik.

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betwixt them. For even ſo is it in the church of God: very much divided, in many matters of leſſe importance; but in the ſubſtance of Chriſtian religion, which we term the catholik faith, agreeing togither. And as it is in men, and al other creatures that God hath made, that generally al are like unto the kind of which they are; but otherwiſe varieng among themſelves: even ſo is it in this likewiſe, al that are Chriſtians holding togither that which is the common faith of al, the material and eſſential points of Chriſtian religion; and yet very often greatly divided in other matters therunto appertaining, but not of the very ſubſtance indeed. Seeing therfore that the ſubſtance of Chriſtian religion, & the very effect of the whole, is to reſt in Chriſt alone, for the whole work of our redemption (in his preeſthood, for our attonement; in his doctrine, for al our wiſdome; and in his kingdome, for our obedience) whoſoever they are that hold the ſame, they hold without quæſtion the catholik faith: whoſoever they are, that diminiſh of this, or put to any other, they dowtles do that, which hath not ever been in the church of God, nor wherſoever it hath been ſpread, and ſo conſeqvently, that which in neither of theſe reſpects, nor in any other, can truly be æſteemed catholik. For whatſoever it is, that is catholik indeed, it muſt needs have

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the teſtimonie of al ages, and of al Chriſtian churches: which only agreeth to that which is taught by the written word. And whatſoever is not ſuch, that alſo (to abide by) is not catholik.

Who they are that depart from the church: not we, but they rather, ſo far as there is any ſuch thing betwixt us.

18 Now to find out, who they are that depart from the church (but ſo that we incumber our ſelves no further, than to the præſent buſines that we have in hand, doth appertain) the quæſtion ſtandeth betwixt the adhærents of the church of Rome, on the one ſide; & us on the other: they plainly affirming, that we are departed from the church: we denieng it, and not only claiming to have a lawful intereſt therin, but alſo pleading a continual poſſeſſion, that we never were, nor yet are departed, nor excluded from it. For the plainer demonſtration wherof, we are to juſtifie; that, of departing from the church, there ought to be no quæſtion at al among us: but only, of the members therof, who they are, that more truly anſwer unto their calling. For we both acknowledge the holy Trinitie, and three perſons therin, of æqual glorie; and thoſe three to be but one, and the ſelfeſame God: we both acknowledge, Ieſus Chriſt to be the onlie begotten ſon of God; and to be man of the virgin Marie: we both acknowledge, him to be the promiſed ſavior; & that there

No departing from the church in either of us.

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is no redemption in any, but only by him: the canonical ſcriptures we both acknowledge, to be the undowted word of God; and likewiſe obſerve thoſe two ſacraments, that God ordained to be in perpetual uſe among us: we both acknowledge, that it behooveth Chriſtians to mortifie the fleſh, and to walk in holines of life, that one day we ſhal be raiſed up again, and ſtand at the judgement ſeat of Chriſt; and, ſo manie as have done wel, ſhal go to fruition of everlaſting joies, but al the reſt to everlaſting pains. So that, as touching the profeſſion of the faith generally, both ſorts of us do ſo far agree, that neither of us may juſtly account the other, to be none of the church of God. And therfore as it was very il done, of thoſe that firſt urged ſuch a ſeparation; ſo likewiſe thoſe that ſeemed ſo eaſily to accept therof, as though that both ſorts of us could not be of one, and the ſelfeſame church generally, did unadviſedly likewiſe. For wherſoever this cómunitie of profeſſion is, there whoſoever make ſuch diviſion, they are not able to juſtifie their doings therin, bicauſe that ſo they make an utter ſeparation, wheras notwithſtanding in general profeſſion they are reaſonably wel united togither, and are not ſundered, but in ſome ſpecial matters of controverſie. But now if we come to the conſideration of the ſeveral members heer-

But in ſincerite of religion, a manifeſt departure is found in them.

heerunto appertaining (whether they be whole congregations, as national churches, or but ordinarie parishes; or whether they be but particular persons) therin may we be bold to determin, that both are not right; but that one part, whosoever it light on, must needs be wrong. For though by their outward profession generally, we are both sorts to be accounted of the church: yet in such diversitie as is betwixt us, we cannot both sorts, be tru members of the same. If they be right, then we are wrong: if we be right, then they are wrong. Such is the diversitie that is betwixt us, and of so material and needful points, though both sorts be of the catholik church: yet is it not possible, for both sorts to be catholik members of the same. Whether of us therfore it is, that is wrong, is now to be seen. Where first as touching them, we cannot account them to be catholik members, for two principal causes. First bicause that they do professe & maintain divers opinions, that very directly go against the Christian faith that generally they do otherwise hold. For they do not content themselves only with Christ, nor with his word, nor with his sacraments, or at the least not so fully as we: but set them up other mediators in heaven; other doctrines, & sacraments on earth. And though it may be they wil say, that they have not done

Why in them.

done theſe things in ſuch ſort, or not in ſuch meaſure as we would ſeem to charge them withal; yet can they not denie, but that they have done it, and do it ſtil, more than we: and then, if the quæſtion lie betwixt them, and us, whether are the truer members, needs muſt we in that reſpect, prævail againſt them. The force and power of his annointing they impeach very much, when as they do not content themſelves with him alone, whom the father appointed, & made able to ſerve our turn. Then alſo, bicauſe they do ſo earneſtly impugn the truth of religion in divers points: and ſo bitterly perſecute the perſons of thoſe, that either profeſſe religion ſincerely; or join not with them in al their corruptions, and uſurpations. For ſo doing, we can make no other account of them, but that they have ſuffered themſelves to be made the members of antichriſt, or man of ſin, that ſitteth in the church of God, and inſolently confoundeth al at his pleaſure. Concerning our ſelves, they wil not charge us, but that we reſt in Chriſt alone, for the whole work of our redemption: ſeeking none other to be mediators, or to help forth, with the attonement betwixt God and us; coveting none other doctrines, than thoſe that himſelfe hath delivered unto us; neither yet giving over our obedience to other obſervations, than ſuch

Why not in us.

heerunto appertaining (whether they be whole congregations, as national churches, or but ordinarie pariſhes; or whether they be but particular perſons) therin may we be bold to determin, that both are not right; but that one part, whoſoever it light on, muſt needs be wrong. For though by their outward profeſſion generally, we are both ſorts to be accounted of the church: yet in ſuch diverſitie as is betwixt us, we cannot both ſorts, be tru members of the ſame. If they be right, then we are wrong: if we be right, then they are wrong. Such is the diverſitie that is betwixt us, and of ſo material and needful points, though both ſorts be of the catholik church: yet is it not poſſible, for both ſorts to be catholik members of the ſame. Whether of us therfore it is, that is wrong, is now to be ſeen. Where firſt as touching them, we cannot account them to be catholik members, for two principal cauſes. Firſt bicauſe that they do profeſſe & maintain divers opinions, that very directly go againſt the Chriſtian faith that generally they do otherwiſe hold. For they do not content themſelves only with Chriſt, nor with his word, nor with his ſacraments, or at the leaſt not ſo fully as we: but ſet them up other mediators in heaven; other doctrines, & ſacraments on earth. And though it may be they wil ſay, that they have not done

Why in them.

done theſe things in ſuch ſort, or not in ſuch meaſure as we would ſeem to charge them withal; yet can they not denie, but that they have done it, and do it ſtil, more than we: and then, if the quæſtion lie betwixt them, and us, whether are the truer members, needs muſt we in that reſpect, prævail againſt them. The force and power of his annointing they impeach very much, when as they do not content themſelves with him alone, whom the father appointed, & made able to ſerve our turn. Then alſo, bicauſe they do ſo earneſtly impugn the truth of religion in divers points: and ſo bitterly perſecute the perſons of thoſe, that either profeſſe religion ſincerely; or join not with them in al their corruptions, and uſurpations. For ſo doing, we can make no other account of them, but that they have ſuffered themſelves to be made the members of antichriſt, or man of ſin, that ſitteth in the church of God, and inſolently confoundeth al at his pleaſure. Concerning our ſelves, they wil not charge us, but that we reſt in Chriſt alone, for the whole work of our redemption: ſeeking none other to be mediators, or to help forth, with the attonement betwixt God and us; coveting none other doctrines, than thoſe that himſelfe hath delivered unto us; neither yet giving over our obedience to other obſervations, than ſuch

Why not in us.

as the written word doth teach us. But the cheefe thing they charge us withal, is for that we receive not more, than Chriſt, & his Apoſtles in the written word hath delivered unto us: as the ſupremacie of the church of Rome; worſhipping of images; their miraculous præſence of Chriſt in the ſacrament; ordeining our ſervice to the common people in a toong that they do not underſtand; praier to ſaints, and for the dead; and many others ſuch like as theſe. Concerning which, the truth is, that we do not receive them: and the reaſon is, bicauſe they are not catholik; but deviſed, or crept in of latter time, and not profeſſed in al ages, nor of al Chriſtian churches generally. In which one point they do unto us a very great, and a double injurie: both for that they denie us the name of catholiks, that nevertheles receive the catholik faith, both in the whole, and in every point; and for that they take that name to themſelves, who mingle with the catholik faith, many inventions of their own deviſe, and ſufficiently hold not much of the truth, that they do profeſſe. But when we do conſtantly hold al the holy ſcriptures without exception; and al ſuch ſums of the Chriſtian faith, as have been gathered by the fathers of old, and now are authentik in the church among us (as that which is called the Apoſtles creed, the Nicene likewiſe,

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and that other of Athanaſius) and whatſoever the churches agreed on togither among themſelves in the four firſt general councels; and laſt of al, whatſoever at any time ſince, hath been ordeined by the church of Rome, or whomſoever elſe, that is not contrarie to the holy ſcriptures: and they on the other ſide, have mingled togither with the catholik faith, with the truth and ſubſtance of religion, which in al ages, and in al churches hath been profeſſed, many other novelties beſides, utterly unknown, not only to the ſcriptures, but alſo to the fathers of old, & yet notwithſtanding hold many of theſe, as faſt as they do any thing elſe: let any indifferent man be judge, whether they or we be better catholiks; and then, if it pleaſe him, whether they are meet ſo reſolutely to judge of others, that are ſo far overſhot themſelves. So for this matter we reſolve our ſelves, that we are no ſeveral church from them, nor they from us; and therfore, that there is no departing at al out of the church, for any to depart from them unto us, nor from us unto them. Al the difference that is betwixt us, is concerning the truer members, whether they, or we, may be found more woorthy of that account. In which point of controverſie we dowt not for to prævail againſt them: and as for the other, we allow no ſuch queſtion to ſtand be-

twixt us.

The conclusion.

19 Wheras therfore the case so standeth betwixt us, that it were no benefit or advantage to us in any respect, to join with them in their profession, but mo wais than one great inconvenience, and they on the other side by joining with us should reap great benefits, & have no incõvenience withal; wheras also such things as have hitherto hindered many, by better advisement may soone be found, to be of no such force to stay thẽ: what could there be on behalfe of the common cause more seemly, & in respect of their own benefit more circũspectly done, than so to tender the unitie & peace of the church, and their own salvation withal, as that they would no longer stand out against the truth but lay down their affections now, and willingly submit themselves to the kingdome of Christ? The magicians of Ægypt, being set on by the king, willingly did (for a certain time) what they were able, against Moses and Aaron, to the discredit both of their persons, and of the just cause that they had in hand: but afterward, being touched somwhat neerer, they persisted not then, but yeelded themselves, and gave glorie to God. If any of these have been set on, to do as they do, it wil not acquit the cost in the end: if they have done it of their owne accord, it is not like to scape unpunished, if they see not

The example of others.

not unto it betime. The Ephramites were of the people of God, and yet revolted away from the law, though ſtil they held (after a ſort) the profeſſion therof: and having ſo done, they ſo continued a long time after, as a wanton, untamed, and unrulie heifer; notwithſtanding al the moſt earneſt warnings, that GOD by his prophets did give unto them. But yet is it recorded of them, that at the length they turned again, ſmiting upon the thigh, and acknowledging that they had committed very ſhameful things. If with Ephraim they have ſo erred and ſtept aſide, pittie it were, but they ſhould be as readie, with him to repent and turn again: eſpecially, ſeeing that they have greater provocation now, than ever had Ephraim before. The Iewes that put their ſavior to death, and utterly renounced whatſoever ſalvation was offered by him, did notwithſtanding yeeld from among them very ſhortly after, three thouſand perſons at once, that diligently inquired of the Apoſtles what they ſhould do, and immediately therupon were baptiſed likewiſe. And it is not to be denied, but that many thouſands of theſe alſo are alreadie come in: but yet is it pittie (if it might be amended) that any one of them al, ſhould ſo far have crucified the Lord again, and yet be ſo long before that he do repent him of it. S. Thomas an Apoſtle himſelfe, neverthe-

les dowted very much for a time, of the reſurrection of Ieſus Chriſt: and would in no wiſe beleeve, the others affirming the ſame, but upon very hard conditions, and ſuch as agreed not with the nature of his reſurrection. For needs would he find the badges of mortalitie, in his glorified and immortal bodie: or elſe he would in no wiſe beleeve. But when Chriſt condeſcended therto, and for the time, by ſpecial diſpenſation, allowed thoſe badges of his mortal nature, in his immortal bodie now, reteining for the time his wounds: he quikly forſooke his unbeleefe, and foorthwith acknowledged him to be as he was, his Lord & God. Theſe alſo beleeve not that the Goſpel of Chriſt is riſen again: they ſuppoſe it is either manifeſt hæreſie, or, at leaſt, but ſome newfangled doctrine: the ancient, Chriſtian, and catholik faith, they can in no wiſe think that it is. The conditions alſo that they require, are as hard as the others (for manie of them:) ſuch as are verie ſeldom found in the moſt glorious truth of Chriſt, but commonly haunt the corruption of faith, and thoſe beggerly rudiments of the world, the doctrines of men. But wheras God hath ſo diſpoſed and ordered this matter, that they may find it ſufficiently witneſſed by ſuch things as are in credit with them, Antiquitie, and Vniverſalitie; Fathers, and Councels: the harder dealing that it is, ſtil notwith-

notwithſtanding to reſiſt this reſurrection of Chriſt, in the Goſpel reſtored unto us, & ſo plentifully as it is confirmed; the more is it to be wiſhed, that our unbeleeving Thomaſſes alſo would in ſome good time take up, and at length acknowledge their former unbeleefe, & glorifie God in this day of his gratious viſitation. Which if they do not, but, notwithſtanding al the callings of God ſtil perſiſt in their own ſtubbornes againſt the word, or but in their light æſtimation of it: though therin they may ſo content their own pleaſure, yet the iſſu of it being better conſidered, what good things they leeſe, and what il they get, both in this world now, and after in the world to come, it wil be nò hard matter to finde, that the pleaſure they have now therof, wil not countervail their loſſe in the end. For if we go no further, but onlie to this, that therby they hinder themſelves of much good knowledge; & of a very comfortable freedom of ſpirit to ſerve the Lord, which as yet they never had, and now by the Goſpel is offered unto them: what benefit is there in al the way that they have choſen, to recompenſe their loſſes only in theſe? When light and grace in ſo ſpecial maner is offered unto us, the goodnes of God doth not only therin tender it ſelfe to ſerve our turn, but giveth us alſo to underſtand, that we ſtand in ſpecial need therof, though our

What hurt it is if they do it not.

Firſt in this world.

ſelves do not ſee it. And then, what follie is it, to remain in darknes, when we may have light: & in the bondage of ſin, when we are offered to be inlarged, and ſet at libertie? What overſight likewiſe, ſo much to dwel in the opinion of our own ſufficiencie for thoſe matters, that we eſpie not our ſelves to want thoſe needful graces, when from the Lord himſelfe we are ſo plainly told that we do? To want theſe things is a greater loſſe, than to want whatſoever is in the world beſides: but, not to take them when they are offered, and ſo to want them in the midſt of plentie, is not only a bare loſſe in it ſelfe; but ſuch as calleth for of others a juſt reproch, and nouriſheth up in their own harts a gnawing worm, that, when once hir teeth are grown, wil give them no reſt, but vex them ſtil with irkſom thoughts, for that having had ſo manie, and ſo fair opportunities, yet notwithſtanding have miſſed them al. Where theſe things want, how is it poſſible that GOD ſhould be glorified? And then to what purpoſe is it they live? Nay, how can it in any wiſe be avoided, but that God muſt be very much diſhonored, and very highly offended by ſuch? And then how much better had it been for them, never to have lived at al? Is it ſo eaſily granted of al, that to be caſt into a dungeon, and there to be in continual darknes, in filthie corners, with noiſom vermin;

or

or to be in greevous thraldom by captivitie or bondage, under cruel & violent tyrants, is indeed a very greevous and miſerable eſtate: and yet can it be ſo hardly beleeved of theſe, that, to abide ſtil in their palpable darknes, when now they may have light inough: and to remain in the filth and ſlaverie of ſin, from which they may in like ſort be delivered, is not ſo lothſom and greevous as it? Are the ſenſes of the outward man ſo quik in the one; and doth the inward ſo little perceive the like in the other? Whether they perceive it or not, it muſt notwithſtanding needs be tru, that wherſoever ſuch graces of God are ſo little regarded, there are they for the moſt part withheld from thoſe deſpiſers: and where they are withheld, or kept bak from them, there is nothing clean or ſound, but altogither polluted and il, in the ſight of God and man. So do they miſſe of that, which would have made them verie good inſtruments in the church of God, to the glorie of God; to the ædifieng of others in the way of godlines; & to their own æternal comfort: and they procure by the judgments of God, to be given over to a reprobate ſenſe, for ſo little regarding their viſitation; and therby to become in the end, altogither cloſed up in their ignorance, and indurate in ſin, or powred foorth to al naughtines, and that with greedines, and without

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Then alſo in the world to come.

any feeling. In the world to come what immeaſurable glorie and joy they miſſe, what confuſion and torments they fal into, it is not for any toong to expreſſe, nor hart to conceive. And the woonted judgements of God do plainly declare, that in this life he giveth ſome taſt of his wrath in the world to come. The unthankful Iewes that long before had been the people of God, were notwithſtanding at length caſt off, and utterly given over, as to great looſenes, ſo likewiſe to the depth of diſtreſſe, bicauſe they had ſo little regard to the word of life, that was offered unto them. As alſo the whole world before, was (by a ſtrange and mightie judgement) utterly conſumed, man, woman, and child, rich and poore, bond and free (eight perſons only excepted) for that they harkened not unto Noah, that called them to repentance again. Of which ſort ſith many others might be alledged, this matter is ſo abundantly witneſſed unto us, that no man may dowt, but to ſee it once performed indeed, that it ſhal be eaſier for Sodom and Gomor in the day of judgement, than for thoſe that ſo plainly refuſe the word of life offered unto them. And it is no marvel, though being ſo patient in other things, yet notwithſtanding he cannot but puniſh this, in the children of unbeleefe, in moſt ſharp and rigorous maner. The greateſt kindnes

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that ever he ſhewed to the children of men, beſtowing on them his only ſon, to be ſo lightly eſteemed as it is, and to be had in ſo great contempt as it is with many: how can it but boade ſome marvelous judgement that is to come upon the offenders, and ſuch ſeveritie, as in proportion may ſomthing anſwer ſo great iniquitie?

20 But thou O Lord, moſt merciful father, art he alone, that is able to help in this diſtreſſe. As for us, we have eies, and ſee not: we are chained up in the ſnares of death, and cannot get out: and being, as we are, but fleſh & blood, we are not able to underſtand thoſe things, that do appertain to the kingdome of God. We are in much like caſe, as Adam our progenitor was, when as yet but his bodie onlie was made, and had not yet a living ſoul breathed into him: at which time though he had eies, yet was he not able by them to ſee; though he had eares, yet was he not able with them to hear; though he had an hart, yet was he not able by it to underſtand; and though he had al other parts of his bodie, yet had he not the uſe of one of them al, bicauſe that yet he wanted that living ſoul, that could rightly uſe them. Or in much like caſe as Lazarus was, the fourth day dead & laid in his grave, chained up faſt in the power of death, having no abilitie at al

A praier for them.

Our weakneſs acknowledged.

al to come forth, or to help out himſelfe, until he was called forth by the word of thy power, and withal had power given him to come. Or as Nicodemus, not yet regenerate, or born again: who, though otherwiſe he were learned, and wiſe, yet did he not ſee (any thing at al) ſuch things as belong unto thy kingdome, neither yet was able until he was born again from above. But as we are (in truth) thus far to acknowledge the want that is in us, and to take the confuſion therof to our ſelves, as the proper, and only portion, that is du unto us: ſo do we again to our comfort remember, that thou art able, to make our blinde eies to ſee; & to give us power to come forth unto thee; and to make us able to underſtand whatſoever belongeth to our peace. And this do we finde not only in thy holie word; but alſo in thy mightie works: finding it plain by long experience, that thou often haſt wrought, and daily doſt work ſuch things as theſe, where it pleaſeth thee. When as therby it cõmeth to paſſe, that ever thou haſt had, haſt at this præſent, and ever ſhalt have a ſeed of thoſe that glorifie thee, and in ſome meaſure ſtudy to advance thy honor on earth. Firſt therfore giving unto thee al poſſible thanks for al thoſe thy ſervants whom thou haſt lightened with the knowledge of thy truth, and brought into the way of life (which either

A way made unto petition

The petition it ſelfe.

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have been heertofore, and now are paſt their pilgrimage heer, and triumphing with thee in the heavens; or elſe do live at this præſent, wherſoever they are in al the world, deſiring alſo to be with thee, and to ſee the glorie of thy kingdome) we moſt humbly beſeech thee to gather togither to that aſſemblie, al thoſe thy ſervants that yet are to come in, and wander as yet in their own natural blindnes, until it pleaſe thee to viſit them with thy grace from above. O moſt gratious and merciful father, hold on that courſe with the children of the new Adam now, that thou didſt with the firſt Adam before. As thou haſt given them eies & harts, and al other parts of the outward man, in that they are born the natural children of men; ſo we beſeech thee to breath into them the living ſpirit: that ſo their eies indeed may ſee, and their harts underſtand, not only the things of this world, but alſo whatſoever is expedient for them to know, belonging to the world to come; and that al the powers both of their bodies and ſoules togither, may (in ſome good meaſure) ſerve to ſuch uſe, as is ſeemly and meete for thoſe that do appertain unto thee, whom by adoption thou haſt vouchſafed to make thy children. And thou æternal and everlaſting ſon of the father, who by the word of thy power quickeneſt whomſoever thou wilt, al

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thoſe which thy heavenly father hath given thee, and never ſuffereſt one of thoſe to miſcarrie; we beſeech thee to ſaſe al thoſe that are thine, from the ſnares of ſin and power of ſathan: that they may effectually hear thy voice, & be therwithal ſo quikned by thee, that being ſet at libertie from the ſnares they were in, and lieng bound in the grave no longer, they come foorth at thy cal, and do the ſervice. Thou alſo moſt glorious and mightie ſpirit, the fountain of al our regeneration, by whom unles we be born again, we can never ſee the kingdome of God, and by whom we are ſealed to the day of redemption (ſo many as are by æternal election therunto ordeined) we humbly beſeech thee, that as thou knoweſt who they are that are thine, and in what time they are to be called: ſo it would pleaſe thee, ſo to work in them by thy power, as that whoſoever are yet but the natural children of Adam decaied, and yet (in the ſecret purpoſe of the Godhead) do appertain to the kingdome of God, may when the time of their refreſhing doth come, be ſo renued & framed by thee, that they alſo may plainly underſtand the doctrine thou teacheſt, profeſſe the ſame, and frame their lives in ſome good meaſure agreeable to it; and therin to their comfort finde, that they alſo are ſealed to æternal life. O bleſſed Trinitie, it is not in us, to reform

form our ſelves. For both the enimie is ſtronger than we; and ſtil detaineth us under his power: and we likewiſe, have no deſire to be freed from him; and beſides that, have a natural loathing of the way of life. But unto thee O Lord, it belongeth, and to thee alone. Thou art able, both to deliver us from the bondage that we are in; and to make us both to covet and to love to come to the freedome of thy children, & to ſpend the reſt of our daies therin. We pray not, in this reſpect, for the world (though otherwiſe we beſeech thee ſtil to continu thy wonted goodnes to it likewiſe, & to al the children of men) but as thou haſt more ſpecially ordeined thoſe whom thou haſt choſen out of the world, to be a peculiar people to thee, to have now the knowledge and fear of thee, and after to ſee thy glorie in heaven; ſo we humbly deſire that now thou wilt ſo effectually cal them in thy good time, and ſanctifie them heer in this life, that after (by the courſe that thou haſt ordeined) they may likewiſe come to life everlaſting. Seeing that the ſon is to be had in honor of al, and it is not wel with the members, until they be joined unto their head, in both theſe reſpects, we beſeech thee make haſte to unite them togither: that the ſon may have to ſanctifie him, and to ſpeak of his holy name; and that his members heer on earth, may

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so far injoy the peace and comfort, that in him thou hast provided for them. Grant this we beseech thee most merciful father, thorough Iesus Christ thy son our Lord: to whom, with thee, and the holie Ghost, as of right appertaineth, be ascribed al power, thanks, and glorie, for ever, and ever, Amen.

FINIS.